LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case, I

Shelf, 7

Book,

RESERVE
STORAGE

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionaryherald687amer

SMYRNA.

THE

MISSIONARY HERALD.

VOL. LXVIII. — JULY, 1872. — No. VII.

SMYRNA.

BY REV. J. K. GREENE.

THE picture is from the photograph of Armenian artists, called El Beder. The city faces the west. The ruins of the ancient castle crown the summit of the hill at the right, and the single cypress and grave, a little below the summit, mark the site of the martyrdom of Polycarp. The upper part of the city is occupied by Turks and Jews, and the lower, by the Christian communities. Almost all the buildings are of stone. The large building in front, near the center, is the Turkish hospital. The square structure, open towards the water, is the Turkish barracks. Beyond are Government offices and the custom-house. From the quay of the latter is seen the beginning of a harbor railway, which is to extend some distance up the bay to the left, till it meets the tracks of the Aidin and the Casaba railroads. The water frontage is of several miles extent. Beyond the mountains to the left is Magnesia, or, in Turkish, Manisa, twenty-eight miles from Smyrna, in a straight line, but forty-one miles by the railway.

Smyrna boasts, and with reason, of having been the birthplace of Homer, which carries back the date of the ancient city to B. C. 850. Though several times destroyed by wars and earthquakes, and depopulated by the plague, its commanding commercial situation has assured its rebuilding and growth. The modern city lies at the bottom of the Gulf of Smyrna, and possesses one of the best harbors of western Asia Minor. It is connected with the interior by two railroads; one running to Aidin, eighty miles to the southeast, and the other to Casaba, sixty miles to the northeast. The ruins of Ephesus are on the line of the former road, forty miles from Smyrna, and the terminus of the latter road is but a few miles from the ruins of Sardis, the capital of Lydia, and home of Crœsus. This ancient province seems to have lost none of its famous richness.

The present population of Smyrna is about 180,000: made up of Turks, 80,000; Greeks, 40,000; foreign residents, 30,000; Armenians, 17,000; Jews, 13,000. There is also a floating population, estimated, at least, at 30,000, and 35,000 Greeks in the neighboring villages. The Catholic element, which is largely foreign, numbers about 12,000.

In commercial importance Smyrna is the second city of Turkey. Its annual

exports, consisting chiefly of grains, cotton, dried fruits, madder, opium, wool, and valonia, amount to $18,000,000, and its annual imports to $14,000,000. Possessed of such commercial advantages, the Smyrniots have amassed great wealth, which appears in their dress, in the elegance of their houses, in splendid churches, in public charities and schools.

While deserving praise for their humanitarianism, the moral and religious state of the Smyrniots is singularly sad. Both the Mohammedan and the nominally Christian communities are swayed altogether more by the spirit of nationality than by the spirit of religion. Each community is indeed devoted to the maintenance of its own system, but comparatively few persons care enough for their own religion even to attend their church services. The moral qualities of honesty, truthfulness, and purity, are also sadly lacking. The predominant influence of the Greek element appears not only in the fact that Greek, not Turkish, is the universal business language, but also in the general worldliness and intemperance. The one supreme object of all classes is to make money, eat, drink, and dress. Here, as nowhere else in the country, the custom of the women is to dress up in the afternoon, and seat themselves in their open doors, to gaze and be gazed at.

Smyrna is one of those great centers of worldliness, fashion, and politics, whose evangelization is the most difficult practical question of this Christian age. Primitive Christianity achieved its grandest triumphs in such centers, but modern Christianity has thus far assaulted them with little success. The first Protestant missionaries to visit Smyrna were Messrs. Fisk and Parsons, in 1821, but the place was not occupied as a permanent station until the arrival of Messrs. Temple and Hallock, from Malta, in 1833. Thenceforward, for twenty years, the mission-press, established here, issued millions of copies of the Scriptures and religious books, which were distributed over the country. The time of the missionaries was, of necessity, chiefly given to the work of translation and printing, but they were also unremitting in preaching the gospel, in Greek, Turkish, and Armenian. In 1853 an evangelical church was formed, into which, in all, forty-two members have been received; but of these some have died, some have removed to other places, some have gone back to the world, and the remainder are few and weak. In 1870 the station was transferred to Manisa, with the hope of finding a more encouraging field and a better climate, but preaching has still been maintained in Smyrna by native ministers. The present preacher, Baron Krikor, of Marash, has an audience of from ten to twenty persons, of whom several have but recently become interested in the truth.

English, Scotch, and German missionaries have also labored in Smyrna, for various classes of the population, expending large sums of money on schools and in charities, and it is hoped, not without results which will appear at the last day; but still, it must be confessed that no organized body of converts appears as the fruit of their labors. There is great material and intellectual progress; but no corresponding spiritual advancement. So far as I am informed, not a single Protestant preacher has been raised up from among the natives of Smyrna.

Surely this is a sad exhibit of evangelical labor, the like of which does not appear in any other part of the Turkish Empire. In short, such a pall of utter

worldliness and indifference seems to have settled upon the dwellers within the circuit of the seven apocalyptic churches that, thus far, the best culture and devotion of Protestant missionaries have assaulted the kingdom of darkness therein with little effect. It but proves the impotence of human effort until God is pleased, by the extraordinary influence of his Spirit, to breathe upon the dry bones of spiritual death. Even as early as 1838, the anxious inquiry of the missionaries was, — "Why are there so few conversions in Smyrna?" And they are still painfully exercised by the same question. Clearly this great work demands the highest type of Christian love, faith, and patience, — a type of piety to which we, alas! can lay little claim.

Let me add, in the words of Dr. Eli Smith: "Our friends at home ought to pray more for us, — not make more prayers, but really *pray*. I almost weep when I think of it. Here we are, poor feeble creatures, all alone in Satan's territories, with not one to hold up our hands by prayer, while our brethren at home are surrounded by praying people, to keep them in heart, and help on revivals. Our only substitute for this is, our patrons and fellow-Christians at home. And how much are they doing towards it? Let their monthly concerts tell."

A GREAT MISTAKE ONCE MORE CORRECTED.

The "Spirit of Missions" for May, gives a letter from a parishioner to his rector, — "the honest expression," says the editor, "of the mind of a liberal giver," objecting to contributions for the foreign missionary work. His main objection is thus stated: "By all missionary statistics it appears, that for every heathen converted in foreign lands, by the same expenditure of money and the same sacrifice of life by the devoted missionaries themselves, twenty, nay fifty, souls could be saved among our own people." The rector says, in his reply to this remarkable statement, — very remarkable if coming from an "honest mind" and a "liberal giver," — "I don't know where you get your missionary statistics, but they are not those of the Episcopal Church. The cost of our *whole foreign missionary work* about equals the cost of maintaining *four* first-class churches in New York, and the result in baptisms, confirmations, etc., is usually twice as large."

The "statistics" referred to certainly are not those of the American Board. They cannot be those of the Baptist Missionary Union, with its 43 missionaries (males) last year in pagan lands, its 435 churches there, with 21,763 members — 1,739 baptized in the year, — and an expenditure for these missions for the year, of less than $150,000. They can hardly be those of the London Missionary Society — with its 158 English missionaries and 50,763 church-members, — or, it is believed, of any of the leading foreign missionary societies, European or American. A general statistical view of Protestant foreign missions, American and European, prepared with much care, was published in the Missionary Herald for October, 1870. Another such tabular view, one year later, has quite recently appeared in Dr. Butler's "Land of the Veda." This last gives the whole number of ordained foreign Protestant missionaries as 2,165; the number of native church-members in the missions as 280,662; and the total income of all the

societies for the last year reported, as $5,232,716; — equal to $2,417 for each ordained missionary, — not a large sum when it is remembered that this must cover all expenses of the societies, not for ordained missionaries and their families only, but for laymen — teachers, and others; for unmarried women abroad; for mission buildings and chapels; for native helpers of various grades; for all educational and publishing operations; besides all the *home expenses*, often *said* to be so large. The number of additions to the churches for the previous year is not given, but it certainly could not have been "twenty, nay fifty" times less than the same expenditure of money and labor at home would have secured, else would our home population be *all* converted very speedily.

Is it not time that such groundless statements should cease to be made? The duty of the churches in this matter is not to be measured by comparative success, yet comparative success has been such as greatly to encourage in the foreign work. Mr. Humphrey, District Secretary of the American Board at Chicago, in a recent "Missionary Paper," in reply to this objection, that "the same money and labor spent at home would do vastly more in the actual conversion of souls," says: "The Congregational body in Illinois, it will be conceded, gives a fair specimen of home work. Put it in contrast with the American Board. The churches and ordained ministry in each are about equal in number. Their annual reports show that their expenses are about the same. But the Board has averaged 1,500 converts a year for twenty years, while the Illinois churches, for the last twelve years, show an average of but 993.

"It costs a city church, to live, each year, from $8,000 to $15,000. But the cash outgoes of the Harpoot station for the seventeen years of its existence, have been an annual average of a little less than $6,000. This sum sustains three ordained missionaries, a physician, and two female teachers; a theological seminary, from which, in one year, twenty-two native preachers graduated, and a female seminary, with thirty-six pupils. As the result of their work, twenty churches have been organized, thirteen of them now self-supporting, with a membership of 897.

"These missionaries and their helpers sustain preaching in sixty-one different towns and cities, some of them a hundred miles away. They have developed a working force now in the field, of forty pastors and preachers, and one hundred and five others, employed as teachers and colporters. Besides, they have done a large amount of church building, started eighty-three common schools, with over 2,000 pupils, taught more than 5,000 persons to read, circulated quantities of school and sacred literature, and done much other work for the public good. It would be difficult to find an organization in this country which has accomplished anything like this amount of Christian work with the same force, and for the same money."

Some more general statistics with reference to the comparative results of the Board's missions were given in the Missionary Herald for January, 1866, a part of which may be restated here, in the hope of enlightening some "honest" and "liberal," but misinformed, "giver." "The Report of 1839 gave the number of churches in the missions of the Board as 52, with 7,311 members. There were then, in Massachusetts, 375 Evangelical Congregational churches, with a membership of 52,823. During the next twenty-five years, as nearly as can be gathered from the published statistics, the additions by profession were, in the

missions, 55,480, and to the Congregational churches in Massachusetts, 55,766. The average number of churches for the whole time was, in the missions, less than 105, — in Massachusetts, 452; and the average yearly number of additions to each church, in the missions, a fraction more than 21, — in Massachusetts, not quite 5. The average number of pastors and stated supplies in Massachusetts, omitting all supplies not 'stated,' and all 'other ministers,' was, for the twenty-five years, about 405, and the annual number of additions to each of these ministers, something more than five and one half. But in the missions, the average number of ordained laborers (including all absent, and all engaged in other than *pastoral*, or directly ministerial work, and omitting, now, native pastors, who were few most of the time), was a fraction over 150, and the number of annual additions to each, nearly 15."

For the seven years since that time, it is proper to say, the comparison is much more favorable to Massachusetts, but by no means unfavorable to the missions of the Board. The additions for this time have been to the mission churches (not reckoning the Sandwich Island churches for the last year), 9,628, — 1,375 per annum on the average, or $6\frac{2}{3}$ to each church, the number of churches having been much increased. In Massachusetts the additions by profession to about two and a half times as many Congregational churches have been 20,862 — an average of 2,980 for each year, or 6 per annum to each church.

The American Home Missionary Society expended during its last financial year, if the published statements are correct, $281,000, thus *aiding* only in the support of 961 ministers. These missionaries reported 3,533 hopeful conversions, and 3,699 additions to the churches by profession, — less than four to each missionary. The American Board of Commissioners for Foreign Missions reported, in all, 111 ordained missionaries last year, but the actual working force in the field was less than 100. These reported 978 added to the churches by profession, — almost ten to each missionary abroad. If it be said that native pastors and helpers in the mission fields must be considered, this is cheerfully granted; but should not all the *helpers* in the churches of home missionaries, — Sabbath-school teachers, etc., — be considered also?

But the parishioner refers specially to the expense. The whole expenditure of the American Board for the twenty-five years above noticed, would average about $309,700 per year. Certainly the total yearly expenses of the whole number of Congregational churches in Massachusetts for the same time must have greatly exceeded this. For the succeeding seven years, to the present time, the expenses of the Board have averaged $482,562 per annum. The expenses of the about 500 Congregational churches in Massachusetts — for preachers, singers, sextons, buildings, repairs, Sabbath-schools, etc. — can hardly have been less than three times that sum. Where are the "twenty, nay fifty" times more conversions, in proportion to the amount expended? It may not be well, often, to make such comparisons, but such objections to the foreign missionary work seem sometimes to demand them.

THE LOVE OF CHRIST CONSTRAINING.

The need of men for the work of the ministry at home and abroad, and the deficiency of men ready to give themselves to this work in trying fields, are coming to be, it is feared, more and more apparent. Something is needed to bring forward a ministry so numerous, so able, and so devoted, that when providential calls are presented, from new fields at home or from any portion of the unevangelized world, there will be fit men ready to respond, "Here am I, send me." Can anything other than the more deeply and more widely-felt influence, throughout the church, of the constraining love of Christ, meet this necessity?

A sermon from the Apostle's words, — "*The love of Christ constraineth us*" (2 Cor. v. 14), was recently preached by Prof. E. P. Barrows, before the students at Andover Phillips Academy and Andover Theological Seminary, in the chapel of that Institution. After showing that the love of Christ here means Christ's love towards us, apprehended by us, awakening in our souls love towards him, and thus becoming to us a constraining motive to action, the author proceeds to set forth the excellence of this principle as seen in its elevating influence, its purifying power, the humility which belongs to it, its essentially active nature, and its universality and catholicity. He then closes with the following appeal: —

"Some of you are the professed followers of Christ, but your view of his love is dim and unsteady. More than one young man of this audience, it may reasonably be presumed, has from time to time agitated the question of his duty to preach the gospel. But, as often as it has come up for consideration, he has found himself weighing the worldly advantages of the gospel ministry against those of other professions; thus making it not a service of love, but a means of self-seeking. It cannot, of course, be affirmed that it is the duty of all Christian young men to preach the gospel, but it is plain that, so long as one takes this low and unworthy view of the gospel ministry, he can never come to an intelligent decision concerning it. It is the duty of the churches to make adequate provision for those who minister to them in spiritual things, that they may give themselves without distraction to their work. If they fail to do this, they rob God and their own souls, also. All this is true. But it is not true that a manly, self-denying, and efficient ministry, can be obtained by the multiplication of guarantees of worldly support and comfort. A self-indulgent, pleasure-loving ministry, might thus be secured, or a ministry devoted to luxurious literary ease; but not a ministry intent on winning souls to God, and ready to endure hardship and wasting toil in this service. A true Christian ministry springs out of the holy flame of love to Christ. The man in whose soul this heavenly fire burns vigorously, may, indeed, lawfully inquire whether he has the requisite qualifications to preach the gospel; but he will not, he cannot, inquire whether this service will be as advantageous to him in a worldly respect, as some other profession. The love of Christ is to him the constraining motive. It is with him a settled principle that he shall not henceforth live to himself, but to Christ, who died for him and rose again; and his only inquiry is, in what field he can best serve his divine Master. The Lord give us a succession of such ministers, for that will be the true apostolic succession!

"Others, still, in this congregation, have given themselves not only to Christ, but also to the work of the ministry; but they are undecided in respect to their future field of labor. It is manifest that this question can be correctly settled only in the light of the same heavenly principle which we have been considering — the love of Christ. The more absolutely the light of the sun is withdrawn from the firmament, the more brilliant are the stars of night. So the more feebly the light of Christ's love shines through your souls, the more will earthly interests, — ease, social position, ample maintenance, literary society, and the opportunity of literary culture, — the more will these lower interests glitter and draw you to themselves. You desire, so you persuade yourselves, to decide the question aright. But you are, it may be, very anxious that the decision should coincide with these worldly advantages. Accordingly, it does coincide with them, and you settle down into temporary tranquillity. But soon conscience whispers, perhaps in connection with some new appeal, that you have not been thoroughly honest in your decision. So you revise its grounds in the same attitude of spirit, and come again to the same result. Thus you go on, inquiring, discussing, and reasoning with yourself and others; ever learning, and never coming to the knowledge of the truth, because you want that thoroughly 'honest and good heart' which the Saviour commends.

"Now, as it cannot be affirmed that all Christian young men should be preachers of the gospel, so neither can it be said that all preachers, or even a majority of them, should be missionaries, in the home field or on heathen ground. But let them remember, if they would come to a decision that shall be approved at the judgment-seat of Christ, that the true measure of a field of labor is its spiritual, not its worldly advantages. That is for you the best and noblest field, where, all things considered, you can do most for Christ and his kingdom; though it be, in the estimation of the world, a low field, and have many privations and hardships connected with it. But, in order that you may judge of different fields by this celestial standard, you need the illumination of Christ's love. O for a flash of heavenly light from the very face of the glorified Jesus, such as fell upon the eyes of Saul of Tarsus on his way to Damascus! O for such a flash of heavenly light from the third heavens, to shine into this Seminary and this Academy, filling them with 'the light of the knowledge of the glory of God in the face of Jesus Christ;' and calling forth from the lips of every member the inquiry, — 'Lord, what wilt thou have me to do?' Then the Lord would answer every one as he did Saul: Arise, go to my word, my providence, and my Spirit, and it shall be told thee what thou must do. And in doing the will of Christ, under the pure impulse of his love, he would be blessed through time and eternity."

THE FINANCIAL PROSPECT.

The first nine months of the current financial year of the Board closed on the 31st of May; and the Prudential Committee find, to their regret, that the receipts from donations during these nine months have fallen $23,783.51 below those of the corresponding period last year — not including receipts for the new

work in nominally Christian lands, which are set apart for that work. The case is the more unpleasant because nearly one half of all this falling off has been within the past two months, as compared with the same months last year.

The receipts from *legacies* have been, and promise to be, for the year, larger than usual, but no such prospect exists for another year. It is the income from *living donors* upon which the Board must mainly rely; and it is hardly necessary to say, that if the remaining three months, — June 1 to September 1, — shall exhibit, in the donations, the same downward tendency, the Committee will feel greatly embarrassed.

The appropriations for the general — the old — work of the Board, for the present year, it may be remembered, amount to $410,000, — just about the same sum that was expended last year; but if the donations for this year are to equal those of last year, they must, of course, be, for the remaining three months, much *larger* than for the same time last year, — in all, more than $124,000. The recent course of things must be strongly reversed.

While it is not pleasant to speak of pecuniary deficiencies, in connection with such a work as the Board is attempting to perform, there are times when the duty becomes imperative. And it seems to the Committee that, in justice to the important trusts placed in their hands, it is incumbent on them to indicate the present and prospective condition of the treasury. The financial history of the last twelve years has proved conclusively, that the best way to discharge a missionary debt is to pay it beforehand. It is respectfully submitted to the churches, therefore, that they deal with the deficit which there is so much reason to apprehend after this manner; in other words, that they make the income of the year equal to the expenditure.

MISSIONS OF THE BOARD.

Micronesia Mission.

LETTERS from Messrs Doane and Sturges, of Ponape, written at different times, from September 25th, to November 28th, 1871, have been only recently received, and extracts, some of gratifying and some of painful interest, will be given here.

A NEW ERA.

Letters published in the Herald for May noticed the arrangement made by Mr. Sturges for placing native teachers from Ponape on two other islands, and his disappointment at one of the islands, Pingelap, when he went with the teachers, on finding that an oil-trader, originally from Ohio, had been there, and obtained a written agreement from the king not to allow any missionaries to land for ten years. He left teachers, however, on Mokil — Wellington Island. With reference to sending forth these teachers, Mr. Doane wrote, September 25th: —

"This day dates a new era in the history of Ponape. The like has never been seen *here* before. Eighteen years ago this month, Christian teachers landed on this island. The history of their work, their night of toil and day of rejoicing is known. But they have reached a point when, to-day, they begin the work of *foreign* missions from among those who have received Jesus as their Saviour, and are willing to work for him. To-day the Saviour's own little vessel takes on board Nikodemus and wife, and Zakeus and wife, to carry them to two low islands east of us — one perhaps seventy, the other one hundred and fifty miles distant. Brother Sturges is delegated to accompany them, and see that they are properly

landed and properly cared for by those among whom they may take up their abode. Of all this, and the success of his work, and the people among whom the helpers land, he will write you. I need say nothing; but I cannot help feeling deeply over this enterprise, and praying for it, and asking Christians to pray for it. As I have said, this is a *new* thing on Ponape, an unheard-of thing, that some of this people have so received Jesus that they are willing to break away from their friends to tell the lost on other islands of him. Let prayer be offered that the enterprise may be a success, and that their hearts fail not.

"And let me caution friends at home, while I stand thrilled with the fact, not to expect too much from these little ones. They are babes yet. A few years measure their Christian life. But we have felt that we could trust them, and so have sent them forth. May the Master be very near to them, keeping them as he keeps all of his children."

OBLIGED TO LEAVE THE WORK — SADNESS.

Under different dates, after writing the above, Mr. Doane referred to the unfavorable state of Mrs. Doane's health, who seemed not to have been strengthened, as it was hoped she might have been, by her recent visit to her native land, for continued labors at Ponape. On the 27th of November he felt constrained to write, "We have decided that we must leave," and he adds: —

"I need not say how sad I feel in being obliged to go from this dear home and people and island. I had hoped to live on here till far into the 'sere and yellow leaf' of old age. I had hoped long to 'stand up,' here for Jesus; long to keep floating the dear old banner of the cross; but we must leave. It looks a little like striking our colors and retreating, — a little as if our sun were setting at noon-day. But we trust this is not so — we indeed know it is not so. Never did a soldier of the Potomac more love the fore front of the battle, fighting for his dear country, than we have loved to toil on here in Ponape. We had wedded this land and labor for life. We had said, Here let us live and toil and die, and here let us be buried. Here let these bodies rest, beside many of our dear native brethren in Christ, till the morning of the resurrection, and then with them be gathered to the Master in the skies. But it was only ours to propose — and we have done it well and conscientiously we trust — it is for the Master of all his forces to *dispose*. If he commands us away to some other work and field, shall we complain?"

A TOUCHING APPEAL.

"And now that we leave a dear field of labor, all *white* for the harvest, the Master ever and anon giving us dear drops of mercy, and the people — many at least — panting for teaching and schools; now that we leave a nice framed house, a church building of fine size and timbers, work on Ponape which cannot be done without a great deal of toil, such as one who has not experienced it can hardly know, — now that we leave all this, we must ask, Is there no one to take up the work? Must it suffer for want of recruits? We will not care for the pleasant *home* we leave so much as for these *children*. Is there no one who will come to their help? And then the good work, as it pushes on west to other and new islands, will not some one come to have a hand in that, raising up *here* teachers for there! We must plead with you. Do send help."

BAPTISMS.

On the 5th of November Mr. Doane reported a communion season in their new house of worship, — "half finished," — when "thirteen were baptized and one wanderer restored." On the 25th of the same month, after alluding to many baptisms by Mr. Sturges, he says, "The Master is with us, giving us drops of mercy to cheer, and our hearts exult at the future. O could we only live and work here till — of Methuselah's age, then I should like to lay down the burden, perhaps, and go up to the home land of rest and joy. But we do not complain."

SUNSHINE AND SHADOW.

Mr. Sturges, whose wife is still in the

United States, and who will be alone in Ponape if Mr. and Mrs. Doane leave soon — as Mr. Doane was last year — wrote November 28th: —

"Sad news comes from the Doane's to-night. They feel that there is no help for them here, that they must improve the first opportunity to get away; and so may leave us, and their most important and interesting field, some time in the winter. This is sad indeed. What can we do? How can I carry on the work as it is now opening upon us? God will provide. So says faith, and so say we. I feel now, as never before, that it would have been a nice thing had Dr. Gulick returned to this field. Perhaps he may come yet, and if not, some one will come in his place.

"Last Saturday brought us the first mail from our teachers on Mokil — Wellington Island. They are all well and doing well. They are pleased with their work, and the people seem pleased with them. It is very interesting to see how much interest they and their letters are awaking among our church-members. I have two men from Mokil, with their wives, in our school. They came back with me in the *Morning Star*.

"I have opened a school at Oua, giving some two hours of each day to it. Most of the teaching is done by our helper pupils. We are interested in the school and in everything about us. The members of this church, and of the one at Japologs, ten miles from here, are trying to do right; as also the church at Kiti. I have visited them all since my return, and held communion services. Eighty-six in all have been added, and a few excommunicated ones restored.

"The people at Kiti have got the timbers on the ground for a new parsonage. I am to go down soon to frame the house. The people here also have commenced getting out the frame for a new parsonage at Oua, and we are putting up a pretty good school-house. All these works and improvements take my time, as little can be done without the missionary. I never knew before what it was to be more than employed. And what is to become of me if Mr. Doane's two churches fall upon me?

"If we had the right teachers to open two schools, one for boys and the other for girls, there would be the very best openings here. I am planning to commence one for boys at my place now, but with the additional work to come on me if Mr. Doane gets away, what can I do?

"The prospects at Kiti are very bright. Our land there is a refuge for Christians, and they have congregated, and put up quite a little village. The visit of the *Jamestown* was an untold blessing to all the islands."

Japan Mission.

A PLOT AGAINST FOREIGNERS.

A LETTER from Mr. Gulick, dated Kobe, April 18, makes no allusion to a repeal or the expectation of a repeal of edicts against Christianity, since reported in the papers. It mentions, however, the formation of a church, by Mr. Ballagh of the Reformed Dutch mission, at Yokohama, in February,[1] "nine young men professing Christianity." Two others joined the number afterwards; and "so far, all are unmolested by the Government." In a postscript Mr. Gulick says: —

"A report has just reached us, by the mail boat from Yokohama, of an extensive plot to massacre all the foreigners in Japan, at one time. The scheme had its origin among persons of the two sworded class, the former retainers of the daimios, who, by the political revolution scarcely yet completed, have lost their revenue, and their position in society as the military class.

"This plot is said to have had extensive ramifications throughout the country, and to have embraced the purpose at one blow to exterminate all the foreigners in the ports of Japan. The 11th day of April, or last Thursday, was the day fixed for the execution of the plan. Three hundred men have been arrested in Yedo by the Government, as connected with this plot, the opportune discovery of which caused much excitement in the foreign community of Yokohama.

[1] A letter from Mr. Ballagh, published in the *Sower*, states, that the church was organized March 10.

An English gun-boat, receiving orders, left this port to-day for Nagasaki.

"Admiral Rogers' flag ship *Colorado*, which happens just now to be lying here, renders this port safe to-day. There is no reason to think that any such purpose of general massacre could be successfully carried out at this late day. A part of the foreign residents, at one of the smaller ports, might be surprised and cut off by a strong force; and stragglers away from the open ports, or at the outskirts of the foreign settlements, might be murdered; but there are too many of the Japanese truly friendly to foreigners, to render the general success of such an enterprise in any degree probable. The gun-boats usually lying in our ports, and the strong arm of the central Government, clearly committed to maintain foreign intercourse, are the human sources of our protection. We do not feel in the least disturbed in our present residences."

Madura Mission — Southern India.

ANOTHER CHURCH ORGANIZED — ORDINATION.

Mr. Rendall wrote, March 16th, from Battalagundu (32 miles northwest of Madura), noticing the admission to the church of an aged and blind man, who seems now truly to "cling to Christ as his Saviour," "patiently waiting for the Master to call him home." He was received on the first Sabbath in March, and Mr. Rendall writes: —

"Immediately after this service, the first *village* church was organized in connection with this station. It embraces thirty-four members, residing in Battalagundu, and in villages within two miles of here. Heretofore we have had but one church for the station, and however well it may have been adapted to the *introduction* of the gospel among the people, it was necessarily under the strict supervision of the missionary, and the members would hardly feel that interest, and that responsibility, which they must feel as they stand pledged to manage their own church affairs.

"Last Sabbath the Pastors' Union met here, to ordain a pastor over this new church. The occasion was one of great interest. The helpers from Dindigul, Pulney, Periakulam, and Battalagundu stations were present, to attend our local committee meeting. The pastor elect was Mr. Peleventhirom Dyream, the head teacher of the station school. Three others, catechists, had presented themselves to the Pastors' Union for ordination; namely, Mr. Buckingham, who had received a call from Ammapatti, of Battalagundu station, Mr. Clarke, called to a village in the Dindigul station, and Mr. Vethamuttu, of Pulney. The four passed a most satisfactory examination, and were unanimously approved. On Sabbath afternoon, Mr. Peleventhirom Dyream was ordained, in connection with the two brethren from Dindigul and Pulney. A most impressive sermon was preached by Pastor Rowland of Madura, the charge to the people was by Pastor Seymour, and the right hand of fellowship by Pastor Savarimuttu. It was most encouraging to notice how appropriately and feelingly the native pastors performed their parts. God was with us. You will hear from Mr. Chester more particularly respecting the two pastors connected with his stations.

"The ordination of Mr. Buckingham, at Ammapatti, took place on Wednesday, the Pastors' Union adjourning to meet at that place, for the purpose. Romanists and heathen stood around the doors in great numbers, and many of them came in and sat down quietly throughout the service.

"I must go back to Monday, and record a most interesting incident at Battalagundu, in connection with our communion service. A young lad, connected with the station school, who had long been thoughtful, was very much affected by the exercises of the Sabbath. Fear of friends and relatives, which had kept him back, gave away, and he fully resolved to confess Christ without delay. He was joyfully accepted, and the pastor, ordained only the day previous, received him to the privileges of the church.

"There are now two village churches, beside the station church, for this station, and two native pastors. I feel greatly strengthened and encouraged. These

two brethren are well educated, well versed in knowledge of the Bible, and earnest, faithful, pious men. Pray for them, and for these newly organized churches.

"I am encouraged with reference to the prospect that the churches will do what they can towards the support of their pastors. The people are beginning to see that it is more blessed to give than to receive."

Mahratta Mission — Western India.

RELIGIOUS SERVICES.

Mr. Fairbank wrote from Ahmednuggur (140 miles east of Bombay) March 21. Noticing religious services among the people, he says: —

"Since our October meetings, we have held services in the larger chapel on Sunday and Wednesday evenings, particularly designed for and adapted to outsiders, and conducted with the hope of, and aim at, conversions from among them. This result has not yet been attained. From fifty to a hundred of the class we seek to reach have come every evening, and once seated they have rarely risen till the meeting closed. This has encouraged us. In time past the restlessness of such persons, their coming in noisily during any part of the service, and going out again perhaps after a short stay, has been a disturbing element, and a hindrance to the solemnity of our meetings.

"When Pastor Modak has been here, he has had the control of these meetings. I have preached in them, and in the ordinary meetings of the church, whenever he has asked me to do so. He is ready to do all he can, but his health is not reliable, and he must often ask help. Sometimes Krishnarāw, or Shekh Ūmar, or Mārūtirāw has preached. The Mussulmans who came asked that some services might be held in the Hindûstānī language, as it is more familiar to them, though they understand most that is said in the Marāthi. It is now arranged that Shekh Ūmar shall preach every other Wednesday in Hindûstānī."

FAMINE.

"I have been out for a few days each month, at Wadā'è or Rāhûrī. . . . . I had expected to find unusual interest in these villages and vicinity, but in this I was disappointed. The depression felt everywhere, from the high prices, the inability of most of the people to secure enough to eat, and the fear of a famine that would decimate the population, seemed to occupy their thoughts to the exclusion of religion. It was a sad outlook for them and for us all. For three months the 'Famine Relief Fund' distributed rations to the sick, maimed, aged, and infirm. No one was allowed to receive who was able to work. Brother Bissell or I did duty from one to two hours daily on the distributing committee. From 1,500 to 2,200 were thus supplied with grain for three months. The expectation is, that it will be necessary to resume the distribution for a month or six weeks, in April and May. The people are now living to a great extent on vegetables and maize (roasting ears), raised by irrigation. Multitudes earn their bread by helping to dig wells. Thousands of wells are being sunk. Government loans to the cultivator, whose land is in a favorable locality, the means of digging a well, the loan bearing interest at five per cent., and being due by installments, in five years."

A TOUR IN THE MOGULAI.

Readers of the Herald will remember a letter from Mr. Park, published in April last, and statements respecting the plans of Messrs. Atkinson and Park, who had been stationed at Sholapoor, and hoped to carry the message of gospel grace into what is called the Mogulai, "a vast tract in Central India, under the rule of Mussulman princes, known as the Nizams," and to other regions where little missionary effort had been made. Extended accounts of missionary tours have now been received from these brethren — quite too extended for full publication, — yet some extracts should perhaps be given, that their prospects in such work may be seen. Mr. Park wrote from his "Camp, Dharashiv, 40 miles north of Sholapoor, January 29:" —

"You will see by my date, that we are out on another tour. This time we have penetrated the Mogulai. We left Shola-

poor on Saturday, the 13th inst., arriving the same night at Tûlzâpûr, 26 miles north. This is a town of about 5,000 people, famous especially for the temple of Bhawani, a goddess, one of the favorite deities of the Mahrattas. To this temple multitudes of pilgrims yearly resort. There are but one or two places in the whole Mahratta country that are esteemed more sacred. The town is also of some importance politically, as being the seat of the local government. A number of the officers of the Nizam's government, mostly Mussulmans, live there. Gulâb Singh, one of our native preachers from Sholapoor, and Bapu, one of the boys from Ahmednuggur, who are with me this year as booksellers, were with us. Our first effort in the village was on Sunday, the day after our arrival. We had a large crowd of listeners, mostly Hindoos, but I could see here and there a Mussulman face. They paid good attention, but finally fell into a discussion, somewhat noisy, with Gulâb Singh. This however is nothing strange.

"After we left the town a man came running after us, saying that we were wanted by one of the officials. Precisely what office the man held I have not been able to find out, and have my doubts as to whether he really held any. He seemed quite angry at something, and wanted to know by what authority we undertook to preach in that town. As he spoke Hindustani, chiefly, I was obliged to get my knowledge of what he said from others, as I cannot yet understand Hindustani, but I could see that he was excited. It seems that he undertook to prohibit our work in the town, whether in the line of preaching, or of selling and distributing books. He threatened, if we persisted in our efforts, to send men to take down our tent, and to arrest Bapu, the bookseller, and put him in jail; whereat the countenance of Bapu assumed an elongated aspect sad to contemplate. A subordinate, however, who was with him, told us in Marathi, that his superior officer had a way of talking big, and we must not mind what he said; but that he himself would warn us in kindness against preaching in that town. He said the Mussulmans might get enraged and suddenly kill us (the Mussulmans usually go armed in the Mogulai). He stated also, that their government instructed them to give such people as we this warning.

"Monday morning, we had a call at our tent from these same men. After a little conversation, all obstructions in the way of our preaching were removed; and Bapu was told that he might sell any except our religious books! But before the callers left us even that order was revoked, and full permission was accorded us to do as we pleased and sell what we pleased. This was a very grateful clearing up of the storm which had threatened us the night before, and our hearts were thankful. How far the loud threats of our Mussulman friend would have been carried out in case we had disregarded his orders, I cannot tell. I dare say, however, that we would have been unmolested. Young Orientals like to assert their authority, even when they have not much to assert; and there is a good deal of Orientalism in the Mogulai. I am somewhat inclined to regard the whole thing as nothing more than a slight outburst of Orientalism. This young official, if such he was, perhaps imagined that we had not treated him with sufficient respect, in beginning to preach without his permission; and undertook to frighten us, in order to show what a great man he was. At any rate, he shortly became very friendly, called on us a number of times, as did also several of the other great men among the Mussulmans. Mrs. Park was invited to their houses to see their women, and we were treated by them with much politeness during the whole of our visit.

"Preaching in the town was constantly kept up: *i. e.*, we visited the town almost daily for the purpose. The people listened with great readiness, and showed a very inquiring spirit. We had a constant succession of visitors at our tent, some of them coming over and over again, and many of them for the purpose of discussing, or asking about our religion. A large number of books were sold, and many of the 'gratuitous' series were distributed. Two or three of the frequent callers at the tent seemed to be very much impressed with the truth; and all the people showed

as friendly a spirit to us personally, if not to the message which we brought to them, as I imagine is usually found among the Hindoos in this part of India. On the whole, Tulzapur seems to me to be both an interesting and encouraging place for missionary labor. It is my hope that I may frequently preach the gospel to its inhabitants.

"Many years ago, Mr. Munger visited Tulzapur, and preached, I imagine, a number of times there. One Hindoo was led to renounce idolatry, and it was thought, became a Christian. His friends then set upon him, and persecuted him so violently as to drive him mad. He used to wander about the country, a sort of half Hindoo, half Christian. Mr. Wood, who communicated to me these facts, says he does not know whether he is now alive or dead.

"Leaving Tulzapur last Sunday, the 27th inst., after a stay of two weeks, we came on twelve miles further north, to this place, Dharashiv, which I presume has not been visited by missionaries for years, if at all before. We are twenty miles from Barsi, from which place I have summoned our faithful helper Bhiwaji. Gulâb Singh was obliged to return to Sholapoor. Bhiwaji and I commenced our labors in the town this morning. The people listened well, though the young Hindoo gentlemen were so polite as to interrupt us while preaching, with the information that we were liars. But that is nothing particularly unusual. This evening we had another preaching season, with an audience of probably a hundred and fifty. Bapu's work has commenced very successfully.

"*February* 10. We are on the point of leaving this place. We have been here now for two weeks, and have been able to pursue our labors pleasantly, and with no opposition and no disturbance. I hear that the population of Dharashiv is about 10,000. In regard to our work here, I can say nothing particularly encouraging, — unless it be considered a cheering indication that we have, as a general thing, been treated with much politeness; that the people to whom we have spoken have for the most part listened well; and that we have not been molested or troubled in the least by any over-zealous Mussulman. We have also had a great many visitors at our tent, and while I write, Mrs. Park is reading and explaining the parable of the wedding garment to a little company of Hindoos."

The company were detained at Dharasiv, by difficulty in getting carts, till February 15th, when they went to a village called Bemle, where they were usually unable to gather an audience of much size. On the 20th, they went to Naldurg, where "a very unfriendly spirit" was manifested, both among the people and the Mussulman officials. After a few days, however, the ill feeling seemed to subside and the Mussulmans became very polite.

Eastern Turkey Mission.

CHEERING PROGRESS AT AN OUT-STATION.

Mr. Pierce, of Erzroom, reports (March 13) another visit to Kumatsour and Todoseran, thirty-three miles from Erzroom, on the Pasin Plain. Misses Van Duzee and Patrick went also, "hoping to find work among the women." He writes: —

"We arrived at Todoseran quite early on the evening of the second day. A group of thirty school children, and nearly as many more men and women, at the head of whom was the teacher and his wife, met us as we entered the village. We received a warm welcome, especially the young ladies. A good meal was soon in readiness for us, and every corner of the little room was crowded with men, women, and children, impatient for us to finish our supper and begin the more delightful work of reading and preaching. After a short service, the male portion of the congregation adjourned to another room, leaving the young ladies to talk and preach to the women and girls. From that time to the moment of leaving the village, we were almost never without a congregation of from twenty to sixty persons.

"When I visited that village in January, there were only two families who openly called themselves Protestant, though several others were quite constant in attendance at school and prayers. This time, I found *eight* families openly Protestant, constant in attendance on all the meetings, nearly all their children in school, and several of the middle-aged men also learning to read. One of the latter, on seeing a Testament of large print which I had taken with me, immediately seized it as his own, paid the full price for it, and went to his house, as much pleased as a child could be with a beautiful picture-book, and saying he was determined to be able to read it before spring. In these eight families there are about *eighty* persons, large and small, and the men are among the most influential of the village, — ignorant, but simple-hearted, having unbounded faith in the Bible, anxious to learn to read, and ready to do what they can to help pay. In fact they are quite like the Bitlis and Harpoot people; more so than any I have met before in our whole field.

"They have organized themselves into a Protestant community, chosen a leader, and secured for themselves a separate burial-ground, as the Armenians will no longer allow them to bury in their yard. They are also fully determined to have a school-room and a teacher's house built, this summer. We tried to have them rent rooms for another year, but were finally satisfied that it is best to build, as there is really no decent place to be rented in the village; and especially as they are ready to do *more than half themselves*, and to take a part of the aid we propose to give them in Bibles. Five Bibles, besides a large number of Testaments and other books, have been sold among them during the winter, and in a few days we shall send them ten Bibles more. The work in that village is not yet two years old; but as far as we can judge from appearances, and a close examination, it seems to be genuine. I never so *thoroughly enjoyed* a tour and preaching before. I presume the young ladies will tell you of their pleasant experience, so I need not speak for them."

Central Turkey Mission.

ANTIOCH — ENCOURAGEMENT IN VILLAGES.

Mr. Powers wrote from Antioch March 1: —

"In my letter of February 10, I referred to favorable reports from some of the villages on the north side of the Orontes, and of my hope soon to visit them. I spent last Sabbath at one of those villages, viz. Yoghoon Olook; and a most interesting day it was to me. From morning till bedtime I was scarcely left alone for ten minutes, the time being occupied in religious services, answering questions of conscience, the exposition of various passages of Scripture, and the examination of such of the brethren as wish to make a public profession of their faith in Christ. What I saw and learned would have given me very great satisfaction and rejoicing, if my hopes in so many Protestants elsewhere had not been disappointed. As it was, however, I could not but feel that a work of grace was going on in that village, that a divine influence was moving on the hearts of numbers, and that a few at least were building their hopes of heaven on the Rock of Ages. I was particularly gratified to find that the storm of persecution which burst upon them with such violence one year ago (see my letter in the Herald for June 1871, p. 173) has passed away, that in general, kindly intercourse prevails between the Protestants and the Armenians of the old church, and that very considerable numbers of the latter acknowledge the truth of Protestantism. I examined six of those who wish to make a public profession of religion, and so far as I could judge, they gave evidence of a change of heart. On the first day of the week of prayer, in January, a special divine influence seems to have rested on several of these men, leading them to take an open stand on the side of truth and request to have their names recorded as Protestants; and from that time they seem to have regarded themselves as fully committed to the Lord's cause."

Mr. Powers was also much encouraged at Kepse, where he examined three persons who wished to profess their faith in Christ. He hoped to visit those villages

again soon, and perhaps organize a church from converts in the two places, which are but an hour or so apart.

THE EARTHQUAKE AT ANTIOCH.

Mr. Powers wrote again from Antioch (thirty miles south of Scanderoon) April 6th, sending the following extract from his station report to the mission, with reference to the earthquake on the 3d of April: —

"While we were on our knees, engaged in family devotion, at eight o'clock on the morning of that memorable day, our house began to rock to and fro like a cradle. We were all on our feet in an instant, and when the first shock of bewilderment was over, rushed out of the house. Plaster was falling, timbers and doors creaking, everything in motion. The stove in my room capsized, the clock on my book-case leaped five feet into my study chair, uninjured, and the utmost confusion prevailed in every room. On descending to the yard we found it full of people from without, some with bleeding wounds, and all shaking with fear. After two or three hours I ventured out to see the effects of the earthquake. The streets in every direction were blockaded with the fallen walls and roofs of buildings, pitched into the street in wildest confusion; families were fleeing from their fallen houses; the Protestant chapel, and the large and almost new Greek church were in ruins; the ancient bridge over the Orontes was badly injured; men, women, and children were rushing wildly in all directions, the dead lying here and there, surrounded by a circle of wailing relatives, or being carried to their long resting-place. On reaching my house, more grateful than when I left it, for the safety of my numerous household, including the school-girls, I learned that four Protestant children had perished under the ruins. The whole number of deaths from this calamity is not yet known, but is very considerable. Unite with us in praising God for his great goodness to us, in that no injury has come to us personally; and our house, being almost new and well built, has suffered very little except in the loss of plastering."

CITY WORK AT MARASH.

Mr. Montgomery writes from Marash (ninety miles northeast from Scanderoon): "Marash city work has never been more hopeful than during the past winter. Fifteen new members were received to the second church last Sabbath, by profession. Two of them had been cut off from the church years ago, for immorality and are now restored. The students, during the past few weeks, have had some delightful experience in street preaching, to young men in the old Armenian church. One of them, at the last Sabbath evening prayer-meeting, reported a congregation of this kind averaging seventy-five souls each Sabbath, which he had been enabled to gather at one of their favorite places of amusement, under a wide-spreading tree in the street. Another reported finding a large company of young men, much heated at playing in the street, upon the Sabbath, and saying to them, 'If you will listen to me, I will teach you a better play,' he at once began reading from his Testament. All immediately left their play, and after listening respectfully and attentively to his reading and preaching, they thanked him cordially for his words, and dispersed. Thus, as in this April sky, we have our clouds and sunshine mingled."

Western Turkey Mission.

VISIT TO KARA HISSAR — THE PLACE SHOULD BE OCCUPIED.

Dr. West wrote from Sivas, December 20, respecting a visit to Kara Hissar, which has been noticed before as a place worthy to be occupied as a missionary station. The city appears to be something more than a hundred miles northeast of Sivas, perhaps sixty miles west of south from Trebizond. Dr. West went on professional business, to visit the sick wife of the Pasha, called by repeated and urgent telegrams. Of the place and the Pasha he says: —

"In Kara Hissar there are about a thousand Armenian families, and some Greeks, but the largest part of the population is Turkish. The trade of the sur-

rounding plains and mountains centres here, and this is also the seat of government. It is a very brisk business place. Monday, the market-day for the trade of the villagers, the streets are so thronged as to be almost impassable. Many of the Armenian merchants have accumulated much wealth, and have some very fine residences. Some new stone khans are quite equal to those of Constantinople, and are occupied by many thriving mercantile establishments.

"The mountains north of the city are full of alum, which furnishes quite a revenue to the government, and adds much to the business of the city. There are also near mines of silver, lead, and iron, which are being worked, and others just opening in which gold is said to be mixed with silver. They have been explored lately by Europeans sent out by the government, with favorable reports. All the miners of this country are Greeks, and should be the objects of missionary effort.

"The morals of the nominal Christians are bad compared with many of our interior cities. Rakee, a distilled liquor, is extensively manufactured and used, being made chiefly there from the mulberry, which is very abundant. Intemperance prevails also at Enderez, and I have no doubt at the other villages of the plain, as they abound in the grape and mulberry. I had occasion to preach temperance pretty frequently in the course of my professional labors, during my stay in the city.

"In education the people are making creditable progress of late. They have one good school for boys, and are just completing another substantial building, in which they tell me they intend instructing girls as well as boys. They have employed a teacher who was formerly a Protestant, and received most of his education at Dr. Hamlin's school, in former years. He knows English, Arabic, and several other languages, and is quite an enlightened and cultivated man. He called to see me twice during my stay, and professes to be laboring for the spiritual as well as the mental welfare of his scholars, using all his influence against the errors of the Armenian Church, and for the moral welfare of those committed to his care. He gives scriptural instruction, but does not dare pronounce himself a Protestant. He has ordered from us a number of copies of the Armenian translation of Wayland's moral science, to be used as a text-book in the school, and also other works, which have been forwarded.

"Now for the evangelization of all this region we have but one regular laborer, our preacher at the city. He has a little congregation on the Sabbath, of from 20 to 30. There are but three or four Protestant families in the place. Last year there was considerable persecution, mainly directed against one of our Marsovan students, whom we employed during his winter vacation to act as colporter in that region.

"This year we are again employing him there, and his sales thus far have been better than last year. The Armenians complained to the present Pasha while I was there, but he told them they had no right to prohibit the sale of the Bible, and at my request gave the young man an official order to the villages on the plains from which he had been driven out last year, forbidding the people to molest him in the peaceful prosecution of his work.

"The Pasha bought, himself, a copy of the Turkish Bible, and reads it frequently, as does also his wife. He had many religious conversations with me during my two weeks' stay in his family, and seemed to wish to introduce the subject whenever we were alone together. He is one of the best men among the Turks, that I have seen since I have been in the country. He is a native of Constantinople, a man of considerable culture, and generous, humane disposition. He is also an efficient magistrate, and as far as I could learn, just in his dealings, refusing all bribes. I think, so long as he is there, our helper will not be molested. He treats our preacher with great respect and politeness.

"He took great interest also in the very many who came to seek my professionals ervices. I had a room to myself, and all were not only admitted, but he personally interceded with me in behalf of many, that I would do all I could for

their relief. His care and affection for his wife was remarkable for a Turk. He must have expended nearly a thousand dollars already in securing medical attendance and medicines during her present sickness; and while she was at the worst he spent many sleepless nights watching beside her, often giving way to tears at the sight of her sufferings. All this care for a *woman*, in the interior of Turkey, is an almost unheard of thing.

"Kara Hissar ought to be supplied at once with two missionary families. The field cannot be well worked by us at this distance. Now is the time for touring in the villages, when the agricultural population are comparatively at leisure, and are ready to converse during the long winter evenings; but, if we could be spared from our work here, we should be pretty effectually blockaded by the intervening mountains, now covered with deep snow. But a missionary there would be able to travel over the plains all winter. I do not see why it is a less interesting and promising missionary field than Van.

"I urge, then, with all who have visited this place, its immediate occupation as a mission station; and would add that there should be a medical missionary, to look after the missionary families, and aid in the establishment of the work."

European Turkey Mission.

LIFE IN A NEW PLACE.

Mr. Locke wrote from Samokov (300 miles west-northwest from Constantinople), in April: —

"I am glad to be able to announce an advance. Tell the young men — the young pastors — in America, that, weak-handed as we are, the work is going on. The Master is saying unmistakably, 'Go on.' In Djydlar, a city ten hours from Bansko, on the road to Bansko from this city, there has been a work of grace going on this winter; a work with which we have had very little to do, because we have had no one to go and help. Some six young men there seem to be real Christians. Four of them have families. We sent a helper there to spend a week, and on his return these young men made out and signed a call for a preacher. Subsequently, one of them sent us word of cases of interest in two villages, and offered to go and point out the men if we would send a helper. This we did, and he has just returned. His report fills our hearts with joy and hope. This is the first offer of the kind, and I think it is of the right sort.

"It was the first visit of one of our helpers to that village — Tsarstvo-selo (king's village) — and upon entering, these two brethren were received with shouts of 'Protestant,' etc. On the next day after their arrival they visited all the known friends, but were followed by shouts. They spent Friday, Saturday, and a Sabbath in the place; and on the Sabbath, as no one came to see them, they went out, but could find no man. 'Well,' said the helper to his companion, 'we have come here to do the Lord's work. We have sought the people, but they turn a deaf ear. Let us go back to the khan and ask the Lord to help us.' So they retraced their steps, and after prayer they sang a hymn. Another was begun, when there came a man, and after him another, till fifty were there, and there was no longer standing room. After reading to them a leaflet — 'Simple Truths,' and holding a kind of a service, they were dismissed; when in came thirty more, and after them fifteen more, 95 in all. When the brethren left, on Monday, it was amid plenteous regrets in place of shoutings.

"Is there no one who will soon come to share in the joys of seeing this work go on — not to say, have a hand in it? There is a silent but mighty influence going out from all these brethren and sisters. If the churches in America cannot come over and help us, if they cannot give a *cent* to help, *they can pray.* We feel at times that somebody is praying for us with special power. Do ask the Christians in America to remember continually these brethren and sisters — these helpers of ours. How I wish I could send you the hands of a few of them to shake. If you could not say a word, it would do your soul good to get even such an inkling of their *feelings.*"

MISSIONS OF OTHER SOCIETIES.

MISSIONS OF THE UNITED PRESBYTERIANS.

THE Report for 1871, of the "Board of Foreign Missions of the United Presbyterian Church of North America," presents the following statistics of its missions: —

Names of Stations. (The names in *Italics* are outstations; the members are counted with the principal stations.)	Established.	Missionaries and Assistants. Foreign. Ministers.	Male Assistants.	Female Assistants.	Total.	Native. Ordained.	Licensed.	Teachers and Helpers.	Total.	Churches. Communicants.	Added by Profession last Year.	Schools. Number in Day-school.	Number in Boarding-school.	Number in Industrial Schools.	Number in Theol. Seminary.
SYRIA.															
Damascus	1843	1	–	–	–	–	–	4	5	22	5	102	7	–	–
Nebk	1856	–	–	–	–	–	–	2	2	6	–	45	–	–	–
Deir Atiyeh	1858	–	–	–	–	–	–	1	1	4	–	35	–	–	–
Yabrud	1859	–	–	–	–	–	–	1	1	–	–	30	–	–	–
Rasheiya	1863	–	–	–	–	–	–	1	1	8	2	30	–	–	–
Ainesh Sha'rah	1863	–	–	–	–	–	–	1	1	8	–	30	–	–	–
Maarra	–	–	–	–	–	–	–	–	–	1	1	–	–	–	–
Total	–	1	–	–	1	–	–	10	11	49	8	272	–	–	–
EGYPT.															
Cairo	1855	3	–	4	7	–	1	8	16	44	6	216	–	–	–
Alexandria	1857	1	1	2	4	–	1	5	10	31	–	69	–	–	–
Fayoom	1866	1	–	1	2	–	–	2	4	16	11	–	–	–	–
Sinoris	1868	–	–	–	–	–	–	2	2	–	–	–	–	–	–
Osioot	1865	1	1	3	5	–	–	5	10	95	40	45	–	–	9
Mootiah	1869	–	–	–	–	–	–	1	1	–	–	28	–	–	–
Nukhayleh	1869	–	–	–	–	–	1	3	4	–	–	82	–	–	–
Beni Alaij	1865	–	–	–	–	–	–	1	1	–	–	–	–	–	–
Koos	1866	–	–	–	–	–	–	2	2	46	7	20	–	–	–
Mansoora	1866	1	–	1	2	1	–	3	6	5	–	60	–	–	–
Ramleh, Sanitarium	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total	–	7	2	11	20	1	3	32	56	237	64	520	–	–	9
INDIA.															
Sealkote	1855	1	1	4	6	–	–	13	9	35	2	322	15	11	–
Zufferwall	1867	–	–	–	–	–	–	3	3	10	–	30	–	–	–
Gujranwala	1863	1	–	2	3	1	–	8	12	20	3	900	11	–	–
Total	–	2	1	6	9	1	–	24	34	65	5	1252	26	11	–
CHINA.															
Canton	1859	1	–	–	–	–	–	–	1	–	–	–	–	–	–
Summary	–	11	5	17	31	2	3	66	101	351	77	2044	26	11	9

PUBLICATIONS. — From the press in Egypt; Catechisms and Tracts. Total pages, 197,000; Value, $900.

In regard to new laborers and funds the Report states: —

"During the past year, in view of the very urgent call there was for reinforcement for our missions, efforts have been made by correspondence, personal appeals, etc., to obtain and send out suitable persons to this work. In all this, however, it is sad to say, that success has followed only in a limited degree. Yet, some have heard the call for help, and are now at their posts on the high places of the field. On the 5th of November last, the Rev. James P. McKee, wife, and child sailed from New York for the Mission in India; and at the same time, Miss Theresa M. Campbell set out for the work to which she was appointed in Egypt.

"The whole amount that in the past year has come into the Treasury, including balance from previous year, legacies, etc., was $48,344.65. The whole amount expended in meeting current expenses, sending out new missionaries, etc., was $43,787.74. The balance thus in hand on the 30th of April was $4,556.91. But such are the demands to meet the necessities of the missions, that at the first meeting of the Board afterwards, that balance was overdrawn by nearly $2,000.

"It is an unpleasant fact, that while at the last Assembly there was reported an

increase of $3,000 over the receipts of the previous year, yet this year it has to be reported, that there is a decrease from last year of $5,520.49."

LONDON MISSIONARY SOCIETY.

THE Report of this Society for 1871, gives the total income of the year as £101,554 15*s.* 9*d.* ($507,774). It is well worthy of notice that something more than $100,000 of this sum was from "mission stations — English and native contributions," — more than three fourths native. The entire expenditure was £107,351 19*s.* 8*d.* ($536,760). The following table presents leading statistics of the missions: —

MISSIONS.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members	Native Adherents.	Schools.				Local Contributions.
						Boys.		Girls.		
						Schools.	Scholars.	Schools.	Scholars.	
China . . .	18	3	46	1,454	2,807	17	331	7	79	£520 15 3
North India .	16	6	20	348	1,506	20	2,447	14	363	1,735 15 1
South India .	23	10	70	917	5,243	54	3,111	35	1,787	1,728 10 6
Travancore .	9	11	210	2,331	30,969	138	4,168	23	883	205 1 8
Madagascar and Mauritius . .	19	25	1,986	20,951	231,759	359	7,919	..	7,918	3,611 16 6
	1	..	..	..	..	..	..	..	..	.. ..
South Africa .	33	..	97	5,598	31,410	41	1,529	41	1,699	2,031 11 2
West Indies .	13	4	23	5,459	17,660	46	2,006	44	1,757	5,042 8 1
Polynesia . .	26	50	274	13,705	68,552	262	7,350	262	7,324	3,263 8 0
Totals . . .	158	109	2,726	50,763	389,906	937	28,861	426	21,810	£18,839 6 3

From English Friends . .	£4,000 0 0	Fees — Boys .	£2,872 0 8
From Native Converts . .	14,839 6 3	" Girls . .	324 3 5
	£18,839 6 3		$3,196 4 1

	3,196 4 1
	£22,035 10 4

In regard to laborers, the Directors say in their Report: —

"While the number of the English missionaries has been maintained only by special efforts, the number of competent native ministers and pastors continues to increase; and in all the missions of the Society greater attention is paid to securing such men and giving them a suitable training. The Directors have not ceased to press upon the native churches that it is their duty to maintain for themselves the ordinances of the gospel, and to provide the instrumentalities by which they shall be administered."

MADAGASCAR.

Reporting the Anniversary meeting of this Society held in May last, the London "Record" says: —

"In reference to the Society's work, the details respecting Madagascar were prominent. It is evident (the Report said) that the great wave of spiritual life which broke upon the central provinces of the island two years ago continues in full force, though it manifests itself chiefly by the steadiness with which it calmly draws new souls within its influence. In 1869, no less than 116,000 persons joined the Christian community; and the church members increased from 7,066 to 10,546. In 1870 the increase amounted to 78,752 persons, including 10,405 members. During last year the increase has been 63,000 persons, including 18,000 members. In three years the total addition has been about 258,000 converts, including 32,000 members. It is frankly allowed that the example of the Queen and the nobles in the capital, the burning of the idols, and the public profession made by multitudes of their fellow-countrymen, have furnished many with a reason for their change of faith. They are extremely ignorant; they have not cast off their heathen vices; and their Christianity is of a very poor type. Nevertheless the Spirit of God is working powerfully among them.

"Mr. Joseph Sewell, a member of the Society of Friends, who has visited Madagascar, gave very interesting information on the missionary work in that great island. One half of it still lies, he said,

in utter darkness. It is not under the power of the Queen; her influence does not extend there. Then there is another large tract along the eastern coast, the land of Betsimasarak, in which the Church Missionary Society has a few stations, and in which it has agents, — good, earnest godly men, equal to any of your agents there, — who have been working with great energy; but the same success has not attended their labors that has attended the labors of missionaries in the central parts of the island. The principal cause of this is that they are on the sea-coast, where we meet with traders, and with other influences from European countries, which mars, to an immense extent, any work that can be done in those parts."

WOMAN'S WORK.

LETTER FROM MRS. SCHNEIDER.

Mrs. Schneider wrote from Yenijeh (where she had spent the winter with her husband, — see "Heralds" for March and June) to friends in Massachusetts, March 26th, giving some account of the people and her work among them. She states: —

"Never was a place fuller of superstition than this. They believe so devoutly in the Virgin Mary, that they cross themselves while passing our house — invoking her protection from pollution, as if ours was a pest-house. Their feast and fast days are held more sacred than the Sabbath. The other day women baked on the Sabbath, that they might not violate the day following, which was a feast day. A week ago Sabbath, it seemed as if Satan and his emissaries held carnival. Intoxication, dancing in the street, and every possible excess, because the succeeding day would commence their seven weeks' fast.

"Had I written you in midwinter, at the season of weddings, I should have spoken of the disgraceful revels accompanying them. But my face has blushed more deeply for the degradation of *my own sex*, this week. I have witnessed two fights between women. In the first, five women fought with clubs and clogs. This morning, while breakfasting, excited voices drew me to the window, and I soon learned the cause of the commotion. It seems that two young people had been betrothed (of course by the parents) and for some reason the engagement was broken. This morning, when the betrothal presents were returned, the two mothers fell to blows, and were separated; whereupon, each husband attacked the antagonist of his wife, and it seemed long before the enraged parties were parted. All this in the market, on the main street.

"But, my dear friends, you will be disgusted with these details. Reading to the women in every street, and in nearly every alley, has been my employment the last six months. Their out-of-door life has facilitated this. Starting from our house, and turning to the left, the first group of women encountered are seated on a log, beside the large Armenian church. A seat is vacated for me on the log, and not feeling sure of being invited to read the Bible (for some are bitter opposers), I have taken my work along. From this company, one sensible woman seems to have taken the first steps toward a knowledge of Christ her Saviour, — instead of Mary her Saviour. The truths she hears are subjects of reflection, and made to bear on her daily conduct. To her, prayer is a *reality* and she traces many blessings received, to its direct agency. Leaving this set and passing on into an old graveyard, I find another, drying wheat, or shelling walnuts. With them my stay is longer or shorter, as they are inclined to listen. On still farther, to the outskirts of the village, where a sunny spot and fountain make one or two social centres, often thirty or forty women may be found. .... Here many pleasant greetings meet me, — and 'read — read,' follows.

"Returning, if there is time, I can make a circuit to the right or left, and meet with a greater number of women, sunning themselves on a log, or on the ground, each with a baby or distaff in

hand. Am sure to find some one to whom the gospel story is new, and my heart is lightened.

"There are other streets requiring more moral courage to visit; for in passing from one cluster of women to another, twenty or thirty boys following, and wildly shouting and screaming 'Protestant,' forms no agreeable interlude. But the momentary vexation is forgotten in talking with some lone woman, who has toiled eight months of the year in the fields, all her life. Her one room, with rickety ladder leading to it, is darker and colder than any barn I ever saw. Her children are cruel to her because she is old and useless. She says, '*Because of my sins*, I am poor and forsaken. I have quarreled, been profane, broken the Sabbath, and my life is all black. Hell, and nothing else, is my future.' To be able to leave her one crumb of truth from the gospel loaf, is a joy.

"In my rounds, I am often told 'We understand nothing that is read in our church.' 'We are as *bad as can be*,' etc., etc., etc., — uttered in tearful sadness. Underneath is a devout nature, not hard to reach. But in some districts many are still fettered by their priests, and in passing through them, I receive no invitations to join them, but am interviewed much in the same way that an arrival from a menagerie would be.

"You will be glad to hear that the Sabbath services are growing more and more to them. The women had never attended church until Mr. Schneider came, and I rejoice more over the one hundred (and we sometimes have two hundred, not including the children), than I did over the crowds in the Aintab church; for there the whole Armenian community had become permeated with gospel light, while here there is as yet only a rift in the dark cloud. When the Sun of Righteousness has fully risen upon this dark village, it will become to many of these 6,000 souls a new centre of divine warmth and light.

"I wrote you how the girls' school was broken up by the priest, in the fall. But of late the parents, disregarding the stories that we are going to kidnap their children, make pilgrims of them, etc., are sending them again. Within five weeks the school has increased from eight to fifty. Mr. Schneider was obliged to return to the work in Broosa. To accompany him would involve closing the school, so I remained to have charge of it. The missionaries from Broosa come out and spend the Sabbath. If you ask if I am not lonely, — so far from it I am only too *glad* and *grateful* to be here. Could you look into the school, the first impression would be one of intense disgust at sight of the poor, bare-footed children, in rags and tatters. Your imagination can't overreach the reality. Each one would appear an animated bundle of rags. To renew the garments with some is simply impossible, because the strife for bread is the absorbing thought. But the Bible always stimulates in the line of civilization, and gradually *clean* rags will succeed their dirty ones, and these again give place to tidy garments."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

MAY, 1872.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Ellsworth. By Miss L. L. Phelps, Tr. Young Ladies Prayer Circle, $1.61; Mission circles, "Cup-bearers," 41c.; "Young Reapers," 35c.;	$2 37	
Holden Aux. Mrs. E. V. Cogswell, Secretary,	3 00	—$5 37

NEW HAMPSHIRE.

Bath. Rev. Asa Mann, to const. his daughter, Ella Louisa Mann, L. M.	25 00	
Henniker. Cong'l ch. and society,	10 00	
Keene. Arthur D. Osborne's Mite-box — missionary hen,	2 50	
Lyme. S. S., Miss N. Franklin's class, towards constituting her L. M.	6 00	
Portsmouth. By Mrs. E. S. Ryder, Roger's Miss'y Circle, for child in Miss Smith's school, Madura,	30 00	
Stratham Aux. Mrs. J. Thompson, Secretary,	20 33	
Webster. Miss E. M. Buxton,	4 50	—98 33

VERMONT.

Georgia. Mrs. Adelaide Torrey,	3 85	
Grafton. "Friends,"	7 00	
Putney. Mrs. Foster and Mrs. Crawford, $2 each; Mrs. Winslow, $1;	5 00	
Rutland Aux. Mrs. L. P. Flack, Tr.	5 00	—20 85

MASSACHUSETTS.

Amesbury Aux. Mrs. E. Osgood, Tr. (of wh. $25 to const. Mrs. David Batchelder L. M.),	30 00	
Billerica Aux. Mrs. S. B. Work, Tr.	20 00	
Boston. Mrs. Lucy Proctor, 92 years old, $1; *Old South* ch., Noon s. s., by William H. Agry, Treasurer, $50; "Stoddard Mission Circle," Charles E. Lane, Treasurer, $10; L. F. B., towards salary assumed, and to const.		

Miss Fannie E. Washburn missionary elect to Marsovan, L. M., $31 — $90; *Park St.* ch., add'l, Mrs. M. H. Simpson, Treasurer, $129.25; *Union* ch., add'l, by Mrs. Charles Scudder, Treasurer, Mrs. Eliza C. Ford, to const. herself L. M., $25; others, $51 — $76; *Shawmut* ch., "L.," add'l, $8; *Central* ch. mission circle, Mrs. Stanwood's class, "Willing hearts and willing hands," $13.85; *Mount Vernon* Miss'y Circle, Miss Chattie L. Cushing, Tr., $332.37; 650 47

Cambridgeport Aux. Mrs. Benjamin Tilton, Treasurer, 150 00

Chelsea. Chestnut St. ch., add'l, $4; *Central* ch. (of wh. $25 by ladies of the church, to const. Mrs. Zachary Eddy L. M., and $25 by Mrs. J. A. Copp, to const. Miss Edith M. Eddy L. M.), $103; 107 00

Clinton. Mrs. Abbie R. Winter, to const. herself L. M. 25 00

Dedham. Mrs. George M. Farrington, to const. Miss Emma Louisa Farrington L. M. 25 00

Dorchester. Village ch. s. s., for support of a pupil in Mrs. Edwards' school, at Inanda, $35.64; Auxiliary Society, for support of a pupil in Miss Clark's school, at Broosa, and for horse for Miss Clark, $67.95; "*Anonymous*," *at Quarterly Meeting*, $10; 113 59

Hadley, South. Mount Holyoke Female Seminary auxiliary, Miss Mary Ellis, Treasurer: for salary of Miss Fannie E. Washburn, and towards her outfit, 437 25

Hamilton. Mrs. Rogers, 10 00

Jamaica Plain. "Wide-awakes" mission circle, for a pupil at the Inanda and Bitlis schools, 65 00

Malden. Cong'l ch. mission circle, proceeds of Festival, by Miss Fannie E. Crowell, to support two pupils in Mrs. Edwards' school, and to const. Mrs. Harriet Day Foster, L. M. 125 00

Mansfield. Mrs. Ellen M. Ide, to const. herself L. M. 25 00

Melrose Aux. Mrs. Lucy A. Randall, Treasurer: towards support of native teacher at Harpoot. 56 00

Newton, Upper Falls. R. P. Ward, 9 50

Newtonville Aux. Add'l, Miss E. A. Goodell, Treasurer, 3 50

Northampton. Mrs. W. S. Rust, 5 00

Norton. Wheaton Female Seminary, to const. Miss Jeannie Eastman, of Boston, L. M. 25 00

Peabody. South ch., "A Friend," to const. Mrs. Rebecca P. Osborne L. M. 25 00

Plymouth. Mrs. Jane B. Gordon, to const. Miss Kate Newman Tewksbury, L. M. 25 00

Reading Aux. Mrs. J. B. Leathe, Treasurer, 10 00

Sherborn. Mrs. Aaron Greenwood, 2 00

Springfield. Olivet ch. auxiliary, Mrs. H. Merriam, Treasurer, 18 00

Sutton. From a bereaved mother, the birthday gift to a departed child, 50

Whitinsville Aux. By Miss Emily M. Fletcher, Treasurer, 94 00

Williamstown. By Miss E. Pierce, Treasurer, 3 00

Wilmington. Cong'l ch. auxiliary, to const. Mrs. Charlotte E. Gowing and Miss Rebecca Eames L. M's, 50 00

Winchester. "Seek and Save" Society, by Mrs. N. W. C. Holt, balance of salary, for 1872, of Miss Hattie G. Powers, their missionary at Antioch, 126 00

Worcester. Union ch. auxiliary, Miss Anna F. Washburn, Treasurer (of wh. by $25 Mrs. L. J. Knowles constitutes herself L. M.), 217 05—2,452 86

CONNECTICUT.

Darien Depot Aux. Mrs. N. E. Gleason, Treasurer, $25.92; Mission circle, "Busy Bees," $5 — total first installment for two pupils in Mrs. Edwards' school; 30 92

Hartford Aux. Mrs. C. C. Dutton, Secretary: Mrs. Chas. H. Smith, *South Cong'l ch.*, $10; Mrs. Nathaniel Shipman, *Pearl St. ch.*, $5; 15 00

Middletown Aux. Mrs. Mary B. Hazen, Treasurer, $55.50 (of wh. in memory of Jennie, Mrs. Linus Coe, by $25, constitutes Mrs. A. W. Hazen L. M.); Mrs. Dyer's Bible-class, from contribution of $30, constitutes Mrs. Robert Pease L. M. 85 50

New London. Mrs. F. Harris, 50

South Windsor. S. S. 1st Cong'l ch., for pupil at Antioch, care of Miss Powers, 30 00—161 92

LEGACY. — *Norwich, Conn.*, Mrs. Eliza L. Hubbard, by F. Learned and C. Bard, Ex'rs, 500 00

NEW YORK.

Brooklyn. Plymouth ch., "Armstrong Miss'y Circle," for pupil at Harpoot, $30; South Cong'l ch., James S. Bailey, Esq., to const. his wife L. M., $25; 55 00

Westmoreland. Woman's Miss'y Society, Mrs. E. C. Johnston, Treasurer: add'l towards salary of Miss Smith, of Madura, 13 26—68 26

PENNSYLVANIA.

Otto Aux. Woman's Miss'y Society, Mrs. E. B. Prentiss, Treasurer, 12 00

TENNESSEE.

Lookout Mountain. C. C. Carpenter, Esq., to const. Mrs. Anna B. Neale and Miss Lucy A. Eastman L. M's, 50 00

OHIO.

Windham Aux. Mrs. W. A. Higley, Treasurer: add'l, for salary of Miss Closson, 32 00

MINNESOTA.

Faribault. Little Lily Frink's sales of books and tomato plants, 2 25

IOWA.

Ogden Station. Towards support of pupil in Mrs. Bissell's school, 16 30

EASTERN TURKEY.

Bitlis. A thank-offering to the Great Physician, and to const. Miss Grace H. Knapp L. M. 25 00

CENTRAL TURKEY.

Aintab. A tithe of two months' wages from "Turfanda," a Bible-reader supported by s. s. class in 1st church, Lynn, Mass., 80c. 80

Total of subscriptions and donations,	$2,945 94
Quarterlies, "Life and Light,"	167 00
" "Echoes,"	12 00
Legacy,	500 00
For "Constantinople Home" building fund, Mrs. Eliza C. Ford, Boston, Union church,	100 00
For the same, by Mrs. H. B. Hooker, do.	25 00
	$3,749 94

Until further notice, address Mrs. Homer Bartlett, Treasurer, 60 State Street, Boston.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

MAY, 1872.

Mrs. Francis Bradley, *Treasurer.*

OHIO

Belpre. Woman's Miss'y Society, for the support of a pupil in Miss Porter's

school, at Peking; by Mrs. Sophia B. Clarke, 10 00
Oberlin. Woman's Miss'y Society, Miss L. C. Fisher, Treasurer, 25 00
Oxford. Female Seminary auxiliary; Miss Lizzie Peabody, Treasurer; 56 00—91 00

MICHIGAN.

Muskegon. Woman's Miss'y Society, Mrs. A. I. Loomis, Treasurer, 10 40

ILLINOIS.

Chicago. New England Church, Woman's Miss'y Society, for the support of Miss Chapin, of North China, Mrs. Max Hjortsberg, Treasurer, $66 76; *Leavitt St. Cong. church,* Woman's Miss'y Society, to const. Mrs. M. B. Harrison and Miss Mary E. Hennesy, L. M's; by Mrs. Moses Smith, $50; *Union Park Church.* Woman's Miss'y Society, to be applied to the support of Miss Rendall, of the Madura Mission, of wh. $25 is from Mrs. Luman Moody, to const. herself L. M., $56.22; 1*st Church,* Woman's Miss'y Society, to be applied to the salary of Miss Patrick, of Eastern Turkey, of wh. $25 is from Mrs. W. Cook, to const. herself L. M.; Miss Celia S. Flagg is constituted a life-member by Mrs. Orton's Bible-class; Mrs. Yates, Treasurer, $58; *Plymouth Church,* Woman's Miss'y Society, Mrs. S. R. Haven, Treasurer, $15.35; 246 33
Evanston. Woman's Miss'y Society, of wh. $57 from Mrs. E. H. Craven, is for the support of a pupil in Miss Porter's school; the remainder, $96.94, is to be applied to the salary of Miss Porter, $10 of which is from Mr. Mark De Condres, and $54.69 is from the Cong'l church Sabbath-school; Miss Minnie White, Treasurer; 153 94
Glencoe. "A lady," 5 00
Kankakee. "C. I. S.," 2 00
Macomb. "A friend," 15 00
Payson. Woman's Miss'y Society, Ellen Thompson, Secretary, 13 00
Rockford. 2d Cong'l ch. s. s., for the support of a girl in Miss Proctor's school, at Aintab, 40 00—475 27

WISCONSIN.

Bloomington. Woman's Miss'y Society, Mrs. E. C. Tracy, Treasurer, 4 00
Elkhorn. Woman's Miss'y Society, to be applied to the support of Miss Day, of Africa; Mrs. E. M. Flack, Tr. 27 50
Fond du Lac. Woman's Miss'y Society, Mrs. Mary B. Doe, Treasurer, 15 00
Oshkosh. "Golden Chain," by Mrs. Osborn, 8 88
Sheboygan. Woman's Miss'y Society, Mrs. H. M. Ledyard, Treasurer, 14 28
Sheboygan Falls. Woman's Miss'y Society, Mrs. I. P. Zonne, Treasurer, 3 50
———, "A friend," through Mrs. Jeremiah Porter, for Miss Mary Porter's work in North China, 100 00—173 16

IOWA.

Fairfield. Woman's Miss'y Society; of wh. $5 is from "A Friend of Missions"; Mrs. David Webster, Treasurer; 18 00
Garnavillo. Woman's Miss'y Society, $5.10; Children's box, $1.90; 7 00
Kellogg. Mrs. Ann N. Hassell, 1 00
Osage. Woman's Miss'y Society, Mrs. T. O. Douglass, Treasurer, 10 00
Lyons. Woman's Miss'y Society; to be applied to the salary of Miss Day, of Africa, Mrs. S. J. Smith, Treasurer, 20 00
Wittemberg. Woman's Miss'y Society, Mrs. Dorcas D. Hanger, Treasurer, 13 45—69 45

MINNESOTA.

Minneapolis. Woman's Miss'y Society, to assist the New England ch. auxiliary of Chicago in the support of Miss Chapin; Mrs. M. E. A. Conant, Treasurer; 50 00

MISSOURI.

Breckenridge. "Earnest Workers," Minnie Brown, Treasurer, 5 00

NEW YORK.

Lima. Mrs. G. Sprague, $4; Miss Sarah Sprague, $1; 5 00

TURKEY.

Harpoot. Rev. and Mrs. H. N. Barnum, to const. Mrs. Edwin E. Bliss, of Constantinople, L. M. 25 00

904 28

MISCELLANY.

A REMARKABLE CHINESE PROCLAMATION.

Rev. Justus Doolittle, new editor of the "Chinese Recorder," sends for publication in the Missionary Herald, as "one of the signs of the times," a translation of what he well styles a "remarkable proclamation," "issued by the highest officials of this province," on the first of January, 1872. It is as follows: —

"*A Proclamation issued by Wên, Acting Governor General of Fokien, and Wang, Lieutenant Governor.*

"This Proclamation is to remind every one that religious processions and meetings are offenses that have long been proscribed, and that if the officials fail to put a stop to such proceedings they will be held guilty of a misdemeanor. The first essential is that each man should strive to do his best in whatever state of life he may be placed, and even if such beings as good and evil spirits exist, they should be regarded with distant awe.

"Now the natives of this Province are particularly prone to a superstitious belief in good and bad spirits, and knaves and rascals, aware of this propensity, obtain money by means of pretending to get up some festival or other. In addition to this, there are the ceremonies called the 'Chien Tien' (Secluded Halls), and the T'a-hu

(Pagoda Frame), and others with similar extraordinary names, which have been frequently interdicted without much effect.

"Again: plays are acted at night in the Buddhist Temples. There are too many small shrines by the roadside. Invocatory sentences are hung on doors. Irregular means are used to cure diseases. Magic is employed to take the populace in. Incantations are used to devise the death of others. Now all these proceedings are illegal, and are besides offenses of a hateful description.

"The following stringent regulations are hereby laid down. If any one disobeys them, or if the local authorities do not take care that they are observed, severe punishment without mercy shall follow. We have spoken, and the law shall take its course. Let every one tremble.

"*Regulation* 1. — It is forbidden to assemble crowds for religious processions, or to pretend to get up the ceremonies called the 'Asking for Aid,' or the 'Driving out to Sea,' etc., or the 'Dragon Boat' festival, with a view to make money by it.

"Certain rites used to be held in country places with the object of expelling pestilential influences. The intention is innocent enough, but what is the meaning of having idols carried along the road? That men should go so far as to make an idol, and carry it to a certain place, and offer it wine and food, as if asking it to partake of a feast, is as ludicrous as it is offensive. Again, although the lesser religious services are not to be compared to these festivals and processions, and a short ceremony may be permitted, yet nothing extravagant can be allowed, nor is there to be any illumination for fear of fire, as happened this year at the Temple of the Three Kings, and at the Shanse and Shense Club, — which should be a warning to you.

"*Regulation* 2. — It is forbidden to have a religious procession to any house, under the pretense of curing sickness, as such a proceeding tends to alarm the neighborhood.

"Sickness is a common calamity. How can any one be so presumptuous as to move an image of a god for his own benefit? If such things as the spirits of these gods exist, they must feel deeply insulted, and will not fail to inflict some extra punishment.

"*Regulation* 3. — It is forbidden to erect small shrines at the wayside, whereat to worship the local divinities.

"This refers to the construction of 'Halls for male spirits,' 'Homes for female ghosts,' temples for the 'Giant and the Dwarf,' and such like notorious practices. That care should be taken to look after these various shrines is strange indeed.

"*Regulation* 4. — It is forbidden to paste placards up along the streets declaring that such and such a place is the promenade or the abode of a certain god.

"As for instance, 'The promenade of the eldest son of Duke Weiling,' or of General Ma, or of Tartar General Wên; just as if a coolie's abode could be the abode of a noble.

"*Regulation* 5. — It is forbidden to dress up as the 'Giant and the Dwarf.'

"The name of the Giant is, 'Be thankful and you shall have peace;' that of the Dwarf, 'Offend and you shall not be saved.' Such sayings are so utterly senseless that their use should be discontinued.

"*Regulation* 6. — It is forbidden to put on the disguise of a criminal [as a religious devotee].

"This practice used formerly to prevail among children only, but now it is greatly in vogue among full grown men. These go so far as to allow their hair to remain unshorn, and to wear the red garments of condemned criminals, with similar improper practices. This is excessively reprehensible.

"*Regulation* 7. — You are forbidden to hold theatrical performances at night in temples.

"Not only does this practice offer opportunities to create a disturbance and cause danger of fire, but it is also a wasteful and extravagant proceeding.

"*Regulation* 8. — You are forbidden, such of you as are not Buddhist or Taoist Priests, to practice incantations to call down spirits.

"How can even the priests do this, and

if they cannot, it would be a silly story to say the common people can succeed.

"*Regulation* 9. — You are forbidden, if you have a grudge against any one, to practice the magic called 'Striking the Bull's Head.'

"That is to say, Writing a man's name and age and so forth, on a scrap of paper, and laying it before the bull-headed idol, and then buying an iron stamp, and piercing small holes in this paper, and finally throwing it at a man on the sly, with the intention of compassing his death.

"*Regulation* 10. — Young women are forbidden to go into the temples to offer incense and worship.

"The practice of offering flowers to get children, etc., is a very immodest one.

"TUNG-CHIH, 10th year, 11th month, 21st day (January 1st, 1872)."

WORK THAT MAKES NO SHOW.

A MISSIONARY was once complaining, in the presence of Dr. Goodell, of Constantinople, that his time had been used up in attending to secular matters, — accounts with natives, book-sales, making purchases for missionaries in the interior, etc., — till he had had very little time for the study of the language, or for that direct missionary work to which he had regarded himself as devoted. The reply of Dr. Goodell was characteristic, — "Were not the disciples truly serving the Master when, at his command, they went after the donkey?"

This burden of secular care is often very trying to the missionary. Yet the necessity of caring for one's household, and educating a native agency in common things, that they may soon be able to care for the work themselves, requires it. Good business ability is an important qualification in a missionary. At a great centre like Constantinople, this secular work takes up the whole time of one man. There lies before me, as I write, a brief report from Mr. Dwight, a son of the late Dr. Dwight of the Western Turkey Mission, which shows something of his labors — labors of which we hear little this side of the water, but which are vitally necessary to the comfort, happiness, and success of missionaries at every station in the Turkish field.

"During the year 1871, — boxes received, 447; sent out, 455, not including the shipment of books to all parts of the Empire by the Publishing Department; letters received and remailed, about 10,000; newspapers from abroad, 5,284; local, 50,000; postage accounts kept with 116 different individuals and stations; purchases made for the missionaries in the interior amounting to nearly $3,000."

Mr. Dwight must be very busy as well as very useful, and should have a place in our regards, as one of the circle of faithful men and women who are seeking to promote the social and moral renovation of the Turkish Empire.

COMMERCIAL RESULTS OF MISSIONS.

AT the recent anniversary of the Baptist Missionary Society, in London, Rev. Dr. Turner, of the London Society's mission to the Samoa Islands, noticed the sending out of 10,000 copies of the New Testament to these islands a few years since, in the language of the people, at a cost of 3,000 pounds sterling, and said: "In less than seven years the entire edition was in the hands of the natives, and the British and Foreign Bible Society was refunded to the entire amount of the cost. We go upon the paying and not the pauper principle, and have done so since the commencement of the mission. These natives now expend from £50,000 to £100,000 a year; and if you ask them why, simply that they may appear decent in the house of God on the Lord's day. Thus you perceive to what a large extent the advancement of Christianity is at the same time the advancement of the interests of commerce. Nay, more, I would say blot out Christianity from Samoa and send the people back to their native heathenism, and what then? The merchants may shut up their stores to-morrow, the trading vessels may be sent elsewhere, nothing would remain there. I say nothing would remain. There might be a lit-

tle traffic in powder and shot, spirits and tobacco, — at the best a disreputable traffic among such a people. It would not pay expenses; for it could only be carried on amid treachery of every name and form. Gathering up the mere secular advantages of our missions, we wonder not that many of our merchants now look upon the cause of missions with the profoundest respect, as being in many instances the main source of their gains. We wonder not that we find them concluding that some given portion of their annual income is in all fairness due to the Missionary Society. And they believe, too, that it is one of their wisest investments."

SELF-SUPPORT IN THE SOUTH SEAS.

Dr. Turner, of the Samoa mission, in an address at the last May anniversaries, London, referred to the institution with which he has been long connected, in which there are 80 native young men training for the ministry. He stated: "We are careful that no student shall leave the institution until he has completed every hour of his four years' course. When the course is completed, they go to the villages from which they have a call. They there preach to the people, conduct the day schools and Sunday-schools, visit the sick, and do a great deal of pastoral work; and in some instances are the sole pastors of the place, administering the ordinance of the Lord's Supper, superintending the addition and also the expulsion, if necessary, of members. In this way we are gradually passing into the hands of these native agents the entire responsibility of these infant churches. The natives in these villages support these native ministers. For the last seventeen years these villages have supported their native pastors, so that we have not drawn on the London Missionary Society for one penny for the support of these native missionaries. They buy their own Bibles, they build their own chapels, and though they may not be such fine buildings as you have in London, yet I may tell you that there is not such a thing as a debt on any of them. They not only build their own churches, but build a house for their minister. In every village you will find a house for the native minister, and in many instances, these houses are the best houses in the place. In addition to that, they give a perfectly free contribution to the London Missionary Society, which for the last twelve years has averaged £1,000 a year."

CONTRIBUTION OF AN ENGLISH CONSUL.

One of the missionaries of the American Board in Turkey received, in April last, the following note from an English Consul residing at his station: —

"My dear Mr. ——: I hope you do not think I have forgotten my offer to give your mission two hundred and fifty piastres per month, to be used according to your discretion, or that of the head of the mission for the time being. It lies to your credit, commencing from the first of the month, and any notes you draw on me on that scale will be at once discharged.

"I wish to get the 'Missionary Herald,' beginning from January 1st, 1872. I can arrange with you for its cost and postage, and of course don't want you to set off any part of the latter against my monthly donation to the laudable service in which you are engaged. Would that I could assist you physically; but I am afraid both character and energy are wanting in me, such character and such energy, I mean, as could alone render me a useful Christian helper in your holy work. May God speed it."

THE BIBLE IN SPAIN AND AUSTRIA.

At the late annual meeting of the British and Foreign Bible Society, in London, it was reported that 65,000 copies of the Scriptures were sold the past year in Spain. In Austria the issues were 126,000, an increase of 19,000 on the year previous. In the latter country not less than 2,447,000 copies of the Scriptures have been put in circulation during the last twenty-five years. These facts will be of special interest to those who are interested in the evangelizing efforts now making in behalf of those countries, by the American Board.

ANOTHER CHURCH BELL.

THE sum of $31 has been handed in by Mrs. N. W. C. Holt, of Winchester, Mass., for a bell to go to South Africa, for Mr. Mellen's church. Of this, $10.35 was from Mr. Herrick's S. S. class, Winchester; the rest from different individuals in other parts of Massachusetts. This is a part, only, of what has been called forth by the story of a gold coin given by a little girl in a mission circle in Philadelphia. A bell for the mission church among Armenians at Bitlis, and another for a church among the Zulus in South Africa, are the fruit of this offering to the cause of Christ.

CHRISTIAN ALLIANCE, AND THE BISHOP OF BOMBAY.

MR. FAIRBANK wrote from Bombay, March 28:—

"Bishop Douglass (of Bombay) has declared against the Western India Alliance.

He writes: "'In an object such as this our whole hearts must concur. . . . . But what do the promoters recommend as the means for the attainment of unity? They desire unity in a body, and they propose an *alliance*. . . . . What then must a Christian or at least a *Churchman* say, if he is asked to *ally* himself with other Christians? He must say something of this sort. Alliance! You ask me to join an alliance! Let me think what an alliance is. An alliance is a sort of union, not of a very deep or solid kind, between people who are confessedly separate. . . . . No! I must have something deeper than an alliance. . . . . Any one who has a firm belief in "One Holy Catholic and Apostolic Church," would be compelled to dissent from the project. . . . . Suppose the alliance proceeds to found a mission in some hitherto unoccupied field. Its agent goes forth to preach. He makes an adult convert, who in due course is baptized. This convert has an infant child. Is this child to be baptized or not? . . . . Again, another convert is thought fit for admission into the Christian ministry. How is he to be ordained? . . . . I mention these difficulties, not only as showing that an alliance is a visionary and unpractical scheme, but they show that the differences which distract the Christian world are real, and too deep for any superficial plaster which may hide them for a time but can effect no lasting cure.'"

BIBLIOGRAPHICAL.

Sketches of the Missions of the American Board. By S. C. BARTLETT, D. D. Professor in Chicago Theological Seminary. Boston: Published by the Board.

Professor Bartlett's historical "sketches," first of the origin of the American Board, and then of its various missions, have been read by many with great interest, as they have appeared from time to time in the "Missionary Papers" of Rev. S. J. Humphrey, District Secretary of the Board at Chicago. Having been revised by the author, they are here brought together in a neat volume of 233 pages, duodecimo. The warm interest of the writer in his subject, which constantly appears, and the fresh, graphic, and designedly popular style of the sketches, make the volume one very pleasant to read, while the brief but striking outline of the history of each mission is just what pastors and others wish to have at hand. Indeed the volume should be in the hands of every pastor, and *in every Sabbath School Library.* An appendix presents the latest received statistics of the missions; the names of laborers now employed and the time of their entering on the work; and a general statistical view of Protestant missions throughout the world. Price 75 cts. Orders may be sent to Mr. Charles Hutchins, Missionary House, Boston, or Rev. S. J. Humphrey, Chicago. The volume will be forwarded by mail, postage paid, on receipt of the price, which is about the cost of publication.

EMBARKATION.

Rev. Henry A. Schauffler and wife, formerly of the Western Turkey Mission, sailed from New York for Liverpool, May 18, on the way to commence a new work in Austria.

ARRIVAL.

MISSES Sisson and Chandler, who

sailed from New York March 2, for the Madura mission, reached Madras April 16.

DEATH.

A LETTER from Mr. Rendall, of the Madura mission, announces the death, on the 23d of March, of Mrs. Sarah W. Yorke, formerly Miss Ashley. He writes: "Mrs Yorke came to India thirteen years ago, and for five years was connected with our mission, laboring most effectively in behalf of the girl's boarding school, in Madura. On her marriage with Mr. Yorke, the Principal of the Training Institution of the Christian Vernacular Education Society, she entered upon a new field of labor, and has done much for the good of this people. She was a woman of rare excellence, a devoted Christian, winning in her address, conciliatory in all her bearing, strong in her purpose to do her duty, and active and earnest in doing good among the people. Her rare knowledge of the Tamil, in connection with the graces which adorned her character, gave her access to all, especially to the women and children, for whose good she has labored for the past thirteen years. She leaves a stricken husband and two young children. We all mourn her loss, and feel that our circle has again been broken, and one of the choicest members removed. The native Christian women also, many of whom were guided by her example, and profited by her instruction, mourn and weep in their affliction."

Mrs. Yorke was from Milan, Ohio; — thirty-two years of age in June, 1871.

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland county.
- Cape Elizabeth, Welsh Cong. ch. and so. 10 00
- Durham, Cong. ch. and so. 5 25
- Gorham, Cong. ch. and so. 25.74; Eliza J. Stone, 2; 27 74
- Portland, State st. Cong. ch. and so., add'l, 10; Plymouth ch. and so. 10.50; 20 50—63 49

Hancock county.
- Deer Isle, 2d Cong. ch. and so. 3 00

Kennebec county.
- Richmond, Cong. ch. and so. 20 00

Lincoln and Sagadahoc counties.
- Bath, A. P. H. 1 00
- New Castle, 2d Cong. ch. and so. 17 00—18 00

Penobscot co. Aux. Soc. E. F. Duren, Tr.
- Bangor, Hammond st. Cong. ch. and so. 130 55

Union Conf. of Ch's.
- Fryeburg, Cong. ch. and so. 41 25

276 29

Legacies. — Portland, John C. Brooks, six months' interest on notes of Eben Corey, 328 50

604 79

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
- Marlboro, C. P. Locke, 4 00

Grafton county.
- Campton, Cong. ch. and so. 17 00
- Hanover, Cong. ch. of Dartmouth College, 146 00—163 00

Hillsboro co. Conf. of Ch's. George Swain, Tr.
- Hancock, Cong. ch. and so. 25 00
- Pelham, Cong. ch. and so. 61 65—86 65

Merrimac co. Aux. Soc.
- Concord, a friend, 25 00
- Henniker, Cong. ch. and so. 90 00
- Hopkinton, Cong. ch. and so. 52 00
- Smoky Hollow, J. Q. A. Smith, 25 00—192 00

Rockingham county.
- Atkinson, Abbie M. Kelly, 60
- Auburn, Cong. ch. and so. 5 85—6 45

Strafford county.
- Sandwich, Mrs. Rhoda Clifford, 1 00
- Tamworth, Miss S. M. Kingsbury, 2 00—3 00

455 10

Legacies. — Conway, Clarrissa E. Merrill, by L. H. Eastman, Ex'r, add'l, 4 49
- Northwood, Abigail W. Cate, by E. C. Cogswell, Ex'r, 94 00—98 49

553 59

VERMONT.

Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
- Cabot, Cong. ch. and so. 16 00
- Hardwick, Cong. ch. and so. 17 33
- St. Johnsbury, North Cong. ch. and so. 35 81—69 14

Chittenden county.
- West Charlotte, From a deceased daughter's purse, 10 00

Franklin co. Aux. Soc. C. B. Swift, Tr.
- Montgomery, Daniel Wright, 1 00

Orange county.
- Newbury, Cong. ch. and so. m. c., 2 months, 36 40
- Wells River, Cong. ch. and so., with previous dona's, to const. MARTHA J. TENNEY, H. M. 65 00—101 40

Washington co. Aux. Soc. G. W. Scott, Tr.
- Waitsfield, Cong. ch. and so. 12 00

Windham co. Aux. Soc. C. F. Thompson, Tr.
- Putney, Amos Foster, 5 00

Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
- Chester, Cong. ch. and so., add'l, 2 00
- West Hartford, Rev. B. Smith, 5 00—7 00

205 54

Legacies.—Rutland, Alvan Tenney, by Robert B. Barney, Ex'r, 282 22

487 76

MASSACHUSETTS.

Barnstable county.
- Falmouth, 1st Cong. ch. and so. 216 00

Berkshire county.
Lanesboro, Mrs. Caroline Hard, 5 00
Sheffield, Cong. ch. and so. 10 75
South Adams, Charles E. Stebbins, 20 00—35 75
Boston and vicinity.
Boston, Old South ch. and so. 8,671.99; Woman's Board, 1,155; 9,826 99
Central ch. and so. 4,042.26; Woman's Board, 1,041.29; 5,083 55
Shawmut ch. and so. 4,371.83; Woman's Board, 213.50; 4,585 33
Union ch. and so. 3,478.67; Woman's Board, 471.10; 3,949 77
Mt. Vernon ch. and so. 2,030.36; Woman's Board, 808.28; 2,838 64
Park Street ch. and so. 2,433.16; Woman's Board, 191.25; 2,629 41
Second Dorchester ch. and so. 1,756.58; Woman's Board, 578; 2,334 58
Phillips ch. and so. 1,665.82; Woman's Board, 359.60; 2,025 42
Maverick ch. and so. 703.43; Woman's Board, 535; 1,238 43
Vine Street ch. and so. 1,056; Woman's Board, 14; 1,070 00
Eliot ch. and so. 514.66; Woman's Board, 222.50; 737 16
Highland ch. and so. 547.40; Woman's Board, 57.45; 604 85
Berkley Street ch. and so. 350.10; Woman's Board, 5; 355 10
Cottage Street ch. and so. Dorchester, 301 50
Village ch. and so., Dorchester, 136.55; Woman's Board, 113.59; 250 14
Walnut Avenue ch. and so. 150; Woman's Board, 2; 152 00
Salem and Mariner's ch. and so. 122.52; Woman's Board, 25; 147 52
Chambers Street, Woman's Board, 119 80
E Street ch. and so. 50; Woman's Board, 11.65; 61 65
Old Colony Mission School, 30 00
Trinity ch. and so., Neponset, 29 37
William Norton, 10; J. B., 10; Other donations and legacies, particulars of which have been acknowledged, 7,947.39; 7,967 39
46,338 60
Acknowledged elsewhere, 42,985 93
3,352 67
Chelsea, Cen. ch. and so. m. c. 34 56—3,387 23
Essex county.
Andover, Old South ch. and so. 664.05; Chapel ch., Theol. Seminary (balance of coll. of 739.70), 279.70; 943 75—943 75
Essex co. North Conf. of Ch's. William Thurston, Tr.
Amesbury, Mrs. William Boardman, 5 00
" and Salisbury, Cong. ch. and so. 30 00
Groveland, Cong. ch. and so. 10 00
Ipswich, Linebrook Parish, 37 00
Newbury, 1st Cong. ch. and so. 28.50; a lady, 5; 33 50
Newburyport, North Cong. ch. and so. 53.36; Miss H. F. Hyde, to const. Rev. LEROY WARREN, Pentwater, Mich., H. M., 50; 103 36—218 86
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. 324 10
Boxford, Cong. ch. and so. 15 00
Peabody, Cong. ch. and so. (of wh. m. c. 97.03), to const. B. F. SOUTHWICK and Mrs. JANE C. DANIELS, H. M., 758.80; a friend, for the Eastern Turkey Mission, 10; 768 80
Salem, Tabernacle ch. and so. 654.30; Peter Silver, 5; 659 30—1,767 20
Franklin co. Aux. Soc. William B. Washburn, Tr.
Buckland, Cong. ch. and so. 46 75
Coleraine, Cong. ch. and so. 10; "Little Alfred's Legacy," 5; 15 00
East Charlemont, Cong ch and so. 24 39
Greenfield, 2d Cong. ch. and so. 72 46
Shelburne, 1st Cong. ch. and so. 83 30
Sunderland, Cong. ch. and so. 187 89—434 79
Hampden co. Aux. Soc. Chas. Marsh, Tr.
Monson, Rev. D. N. Coburn, 10 00
Palmer, 2d Cong. ch. and so. 9 70
Springfield, 1st Cong. ch. and so. 208 22
Westfield, Mrs. B. W. Knowles, 25 00
252 92
Less — reported as from Olivet ch., Springfield, March 28th, now transferred to "Nom. Christian Lands," 106 04—146 88
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Hadley, Russell ch. and so. m. c., April and May, 24 75
South Hadley Falls, 1st Cong. ch. and so. 64 00—88 75
Middlesex county.
Auburndale, R. E. Ashenden, 1 00
Cambridge, North Avenue Cong. ch. and so. 204 08
Carlisle, Rev. Moses Patten and wife, 20 00
Charlestown, 1st Parish ch. and so. 100 00
Concord, 2d Cong. ch. and so. 17 14
East Somerville, Franklin st. Cong. ch. and so. m. c. 12 25
Everett, Cong. ch. and so. 35 00
Framingham, Plymouth Cong. ch. and so. 500 00
Medford, 1st Trin. Cong. ch. and so., to const. H. H. PILLSBURY, T. F. PRATT, and C. RUSSELL, H. M. 315 61
Newton, Eliot Cong. ch. and so. 342 50
Waltham, Trin. Cong. ch. and so., in part, 100 00
Wilmington, Cong. ch. and so., to const. A. P. PEARSONS, H. M. 130 17—1,777 75
Middlesex Union.
Fitchburg, Calv. Cong. ch. and so. m. c. 10 55
Townsend Harbor, E. N. H., 2 00—12 55
Norfolk county.
Grantville, Cong. ch. and so. m. c. 32 00
Jamaica Plain, Cen. Cong. ch. and so. 240, m. c. 14; 254 00
North Weymouth, 1st ch. and so. 131 65
West Roxbury, South Evan. ch. and so. 31 22—448 87
Old Colony Auxiliary.
Middleboro, 1st Cong. ch. and so. 40 92
Plymouth county.
Hanover, Cong. ch. and so. 4 50
Middleboro, 1st Cong. ch. and so., add'l, 19.25; G. M. L., 5; 24 25
Plympton, Miss C. W. Titcomb, 1 00—29 75
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Phillipston, a friend, 10 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, Cen. Cong. ch. and so. m. c. 184 53
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Blackstone, Cong. ch. and so. 25 00
Upton, Cong. ch. and so. m. c. 26 70
Uxbridge, 1st Evan. Cong. ch. and so., with previous dona., to const. CHARLES E. SEAGRAVE, H. M. 50 00—101 70
9,845 28
Legacies. — Boston, Reuben D. Mussey, by W. H. Mussey and Lyman Mason, Ex'rs, 1,000+175 interest, 1,175 00
Charlestown, Betsey Kettell, by William Abbott, Ex'r, 100 00
Montague, Mabel Graves, by Horace Russell, Adm'r, 332 77
Waltham, Joanna Bond (1,200 previously received), 100 00—1,707 77
11,553 05

RHODE ISLAND.
Coventry, Mrs. Oren Spencer, 10 00

Little Compton, United Cong. ch. and so. 28.58; Male and Female Miss'y Society, 45.75; 74 33
Providence, Two Friends, 7 00
Slatersville, Cong. ch. and so., coll. 119.40; m. c. 49.60; 169 00—260 33

CONNECTICUT.

Fairfield county. A. E. Beard, Tr.
Bridgeport, J. B. Nichols, 1 00
Stamford, Cong. ch. and so. 89 46—90 46
Hartford county. E. W. Parsons, Tr.
East Windsor, Misses S. and L. Wells, to const. CHARLES T. HAYDEN, Tucson, Arizona, H. M. 100 00
South Glastenbury, $20 from Mrs. S. D. Hubbard, should have been acknowledged as from Mrs. Norman Hubbard.
Suffield, 1st Cong. ch. and so., add'l, 2 00
Wethersfield, Mrs. Julia S. Johnson, 2 00—104 00
Litchfield county. G. C. Woodruff, Tr.
New Preston, 1st Cong. ch. and so. 12 00
Northville, Mrs. A. M. Roberts, 5 00
Riverton, Cong. ch. and so. m. c. 2 50
Watertown, Benjamin De Forest, 100 00—119 50
Middlesex county. John Marvin, Tr.
Middletown, 1st Cong. ch. and so. m. c. 10 50; J. F. Huber, for Madura, 1; 11 50
New Haven county. F. T. Jarman, Agent.
Milford, 1st Cong. ch. and so. m. c. 13 75
New Haven, 1st Cong. ch. and so. m. c. 17.60; 3d Cong. ch. and so. 93.41; North ch. m. c. 2.90; 113 91
West Haven, Cong. ch. and so. m. c. 17 00—144 66
New London county. C. Butler and L. A. Hyde, Trs.
New London, 2d Cong. ch. and so. m. c. 11 85
Tolland county. E. C. Chapman, Tr.
West Stafford, Cong. ch. and so. 10 00
Windham county. Rev. H. F. Hyde, Tr.
Woodstock, a friend, to const. E. L. SNOW and MUNROE W. IDE, H. M. 247 15

739 12

Legacies. — Canterbury, Elizabeth H. Staples, by J. M. Allen, Ex'r, 1,322 00
Northfield, Mrs. Ruth Maltby, by Charles Foote, Ex'r, 100 00
Norwich, Mrs. Eliza L. Hubbard, by E. Learned and C. Bard, Ex'rs, 1,000 00—2,422 00

3,161 12

NEW YORK.

Brooklyn, Plymouth Cong. ch., add'l, A. B. and J. J. Davenport, 50; Park Cong. ch. 12; 62 00
Butternuts, Abel Wood, 5 00
Crown Point, Cong. ch. and so. 25 00
Elmira, William Bement, 5 00
Groton, Storrs A. Barrows, 9 00
Little Valley, Cong. ch. and so. 4 50
Livonia, Pres. ch. and so. m. c. 52 77
New Hartford, Samuel Wells, 4 00
New York, Mrs. Isabella Johnston, 10; a lady, 5; a friend, 5; a friend, 1; 21 00
Poughkeepsie, 1st Cong. ch. and so. 12 58
Prattsburg, Mrs. Lucius Waldo, 10 00
Union, a friend of Missions, 1 60
Walton, 1st Cong. ch. and so. 45 56
Westmoreland, Cong. ch. and so. 8 50—266 51

Legacies. — Watertown, Milton Clark, add'l, by John C. Knowlton, Ex'r, 16 10

282 61

NEW JERSEY.

Orange, Valley ch. and so. m. c. 88 85

PENNSYLVANIA.

East Smithfield, Cong. ch. and so. 20 00
Honesdale, Mrs. S. M. Reed, 2 00
Pittsburgh, Miss'y Asso'n of Plymouth ch. 25 00
Wilkes Barre, R. H. Williamson, 4 00—51 00

TEXAS.

San Antonio, S. M. N., 2 00

ARKANSAS.

Little Rock, E. P. Caruthers, 10 00

OHIO.

By William Scott, Agent, Cincinnati. Cincinnati, Rev. B. P. Aydelotte, D. D., 30; Unknown, .50; 30 50
Atwater, Cong. ch. and so. (Elihu Baldwin), to const. Mrs. B. C. SAYER, H. M. 100 00
Bryan, S. E. Blakeslee, 9 00
Newton Falls, Mrs. Henry Merwin, 2 00
Pisgah, Cong. ch. and so. 2 00
Richfield, N. Hammond, 10 00
Rootstown, Gad Case, 300 00
Sheffield, Robbins Burrell, 7 00
Wadsworth, Cong. ch. and so. 12 00
West Williamsfield, Cong. ch. and so. (of wh. $5 from Dea. Elias Fobes), 8 00—450 00

480 50

INDIANA.

Terre Haute, Mrs. Mary H. Ross, 1 00

ILLINOIS.

Champaigne, Cong. ch. and so. 14 36
Como, Cong. ch. and so. 10 00
Dixon, C. A. Davis, 5 00
Galesburg, Susan Hayes Ward, 10 00
Glencoe, Congregation, 74 60
Milburn, Cong. ch. and so. 21 25
Plainfield, C. W. Murray, 3; I. Hagar, 2; 5 00
Providence, Cong. ch. and so. 15 80
Roseville, Cong. ch. and so. 30 10
Summer Hill, Cong. ch. and so. 7 75
Sycamore, Cong. ch. and so. 28 28
Upper Alton, Pres. ch. (of which 6.50 from Rev. L. I. Root), 10 00—232 14

Legacies. — Chicago, Charles R. Starkweather, balance, by Edward G. Mason and G. H. Laflin, Ex'rs, 3,383 83

3,615 97

MICHIGAN.

Grand Blanc, Cong. ch. and so. 7 25
Leland, Rev. Geo. Thompson, a thankoffering, 5 00—12 25

MINNESOTA.

Minneapolis, Plymouth Cong. ch. and so. 24.35, m. c. 22.97; 47 32
Northfield, Cong. ch. and so. 35 50—82 82

IOWA.

Buckingham, Cong. ch. and so. 29 50
Council Bluffs, Cong. ch. and so. 96 25
Fairfield, Mrs. H. M. Rogers, 2 25
Independence, New England Cong. ch. and so. 51 50
Keokuk, Cong. ch. and so. 15 60
Kellogg, Cong. ch. and so. 26 00
Lucas Grove, Cong. ch. and so. 4 25
Marion, Cong. ch. and so. 29 75
Mount Pleasant, Cong. ch. and so. 7 65
Onawa, Rev. C. A. Lyman, 2 00
Ottumwa, Cong. ch. and so. 26 50
Waterloo, 1st Cong. ch. and so. 29 39—314 64

WISCONSIN.

New Chester, Cong. ch. and so. 2 20
Platteville, Cong. ch. and so. 31 75
Prairie du Chien, Cong. ch. and so. 5 00
Shopiere, Cong. ch. and so. 24 15
Sterling, Cong. ch. and so. 1 10
Wheatland and Sterling Union ch. and so. 3 90
———, A friend, through Mrs. J. Porter, for North China, 100 00—168 10

KANSAS.

Wakefield, Rev. William Todd, 10 00

OREGON.

Portland, 1st Cong. ch. and so. m. c. 5 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so., $50 gold, 55 50

IDAHO.

Boise City, Rev. M. Eells,		5 00

CANADA.

Province of Ontario, — Ottawa, Cong. ch. and so.		30 25

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Mr. and Mrs. Gellibrand, 100; Mrs. Gellibrand, for Japan, 25; Two friends, 21.97;	146 97	
Sandwich Islands, Honolulu, Two friends, $10 gold,	11 40	—158 37
		21,994 50
Less, amount acknowledged in May Herald, from 13th st. Pres. ch., New York, now paid to Presbyterian Board,		297 40
		21,697 10

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Balance for Constantinople "Home,"	680 05	
South Windsor, Conn., 1st Cong. s. s., for pupil at Antioch, in Miss Powers' school,	30 00	—710 05

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.		712 28
		1,422 33

MISSION SCHOOL ENTERPRISE.

MAINE. — Portland, Bible-class in High st. s. s., for Madura,	55 27
NEW HAMPSHIRE. — Epping, Cong. s. s. 7.22; Francestown, Cong. s. s. 1.20; Kensington, Cong. s. s. 5;	13 42
VERMONT. — Gaysville, Children's Miss'y Society, 3.75; Lyndon, Cong. s. s. 6; Lyndonville, Miss Mary Hastings' class, 1.40; Wells River, Cong. s. s., for Madura, 25; Windham, Cong. s. s. 23.62;	59 77
MASSACHUSETTS. — Fitchburg, Calv. Cong. s. s., for support of Muggerdick and wife, at Erzroom, 91.20; Salem, South church, for Bonjize, South Africa, 50; Ware, s. s. of 1st Cong. ch., for school of Rev. H. J. Bruce, 33;	174 20
CONNECTICUT. — Buckingham, Cong. s. s., for support of Mardiros Bogozhiam, Turkey, 50; Stonington, 1st Cong. s. s., for Madura, 30;	80 00
NEW YORK. —New York, "Morning Star" mission school, for child in Rev. J. Rendall's school, Madura, 12.50; Olivet mission school, "Olive Branches," for Rev. M. P. Parmelee, 12; Wadham's Mills, Mission Band, 11.50;	36 00
ILLINOIS. — Beardstown, Infant class in Cong. s. s. 20; Concord, Cong. s. s., for support of a pupil under care of Rev. S. B. Fairbank, 23; Granville, Cong. s. s. 5.60;	48 60
IOWA. — Fairfield, Bible class in Cong. s. s.	1 50
MICHIGAN. — Detroit, 1st Cong. s. s., for support of a teacher at Harpoot, in part, 30; Tecumseh, Pres. s. s. Miss'y Society, for Madura, 50;	80 00
WISCONSIN. — Sparta, 1st Cong. s. s.	22 45
	571 21

Donations received in May,	$15,451 73
Legacies, " " "	8,238 91
	$23,690 64
Total, from September 1st, 1871, to May 31st, 1872,	**$267,090 47**

New York City. Messrs. Sidney E. Morse, Jr. & Co., 118 copies of the "New York Observer Year Book," = $118.

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

South Berwick, Cong. ch. and so.	17 65

NEW HAMPSHIRE.

Atkinson, Jesse Page,	2 00	
Henniker, Cong. ch. and so.	30 00	
Rochester, 1st Cong. ch. and so.	28 00	
Stratham, Cong. ch. and so.	12 00	—72 00

VERMONT.

Orwell, Cong. ch. and so.	20 00

MASSACHUSETTS.

Auburndale, Cong. ch. and so.	157 81	
Boston, Union ch. 19.31; Rev. Charles Cleveland, 30;	49 31	
Canton, Cong. ch. and so.	28 63	
Carlisle, Rev. Moses Patten and wife,	5 00	
Danvers, Cong. ch. and so.	41 00	
Groton, Union Cong. ch. and so.	56 50	
Groveland, Cong. ch. and so.	7 55	
Newburyport, North ch. and so.	38 34	
Northboro, Cong. ch. and so.	45 00	
Palmer, 2d Cong. ch. and so.	16 00	
Southbridge, Cong. ch. and so.	23 50	
South Hadley, Mount Holyoke Seminary, for Spain,	20 00	
Springfield, Olivet ch. and so., to const. T. A. CURTIS, H. M.	106 04	
Stockbridge, Rev. Edward W. Hooker, D. D.,	5 00	
Townsend, Ortho. Cong. ch. and so.	11 75	
West Amesbury, Cong. ch. and so., to const. Mrs. D. G. WILLIAMS, H. M.	97 00	
Westboro, Cong. ch. and so.	140 80	
Winchester, Rev. John A. Vinton,	5 00	—854 23

RHODE ISLAND.

Providence, Pilgrim Cong. ch. and so.	27 37	
Slatersville, Cong. ch. and so.	22 00	—49 37

CONNECTICUT.

South Killingly, Cong. ch. and so.	2 00

NEW JERSEY.

Orange, Valley church, for Bibles for Dr. Gulick, Spain,	95 46

OHIO.

Rootstown, Gad Case,	200 00

ILLINOIS.

Rockford, 2d Cong. ch. and so.	79 60

WISCONSIN.

Delavan, Cong. ch. and so.	15 50

INDIA.

Satara, Rev. S. R. Wells,	15 00
Received in May,	$1,420 81
Total for Nominally Christian Lands, from Sept. 1st, 1871, to May 31st, 1872,	**$11,749 98**

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

MASSACHUSETTS. — Natick, Cong. s. s. —**11.10.**
SOUTH CAROLINA. — Charleston, Mary Adams Cairns, — **1.00.**
WISCONSIN. — New Richmond, Cong. s. s. —**1.00.**

Amount received in May,	**$13 10**
Previously acknowledged,	**$8,997 13**
Total to May 31st, 1872,	**$9,010 23**

For use in Library only

For use in Library only

I-7 v.67/68
Missionary Herald
Princeton Theological Seminary-Speer Library
1 1012 00317 7971